رفقاً أهل السنة بأهل السنة

People of the Sunnah, Be Kind With One Another

By
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(May Allah Preserve Him)

Translation and Footnotes:
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NOT FOR SALE

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بسم الله الرحمن الرحيم

Translator's Note

إن الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور أنفسنا و من سيّئات أعمالنا ، من يهده الله فلا مضل له ومن يضلل فلا هادي له . و أشهد أن لا اله إلا الله وحده لا شريك له ، و أشهد أنّ محمدا عبده و رسوله.

يا أيّها الذين آمنوا اتّقوا الله حقّ تقاته و لا تموتنّ إلا و أنتم مسلمون.

يا أيّها الناس اتّقوا ربّكم الذي خلقكم من نفس واحدة وخلق منها زوجها و بثّ منهما رجالا كثيرا و نساء واتّقوا الله الذي تسآءلون به و الأرحام إن الله كان عليكم رقيبا.

يا أيّها الذين آمنوا اتّقوا الله و قولوا قولا سديدا يصلح لكم أعمالكم و يغفر لكم ذنوبكم و من يطع الله و رسوله فقد فاز فوزا عظيما.

أمّا بعد:

فان أصدق الحديث كتاب الله تعالى، و خير الهدي هدي محمد صلى الله عليه و آله و صحبه و سلم، و شرّ الأمور محدثاتها، و كلّ محدثة بدعة، و كلّ بدعة ضلالة.

و بعد:

All praise is for Allah; we praise Him and seek His Help and Forgiveness. And we seek refuge in Allah, Most High, from the evil of our own selves and from our wicked deeds. Whomsoever Allah has guided, none can misguide him. And whomsoever has been misguided by Allah none can guide him. And I bear witness that there is no god worthy of being worshipped except Allah, alone without partner or associate. I further bear witness that Muhammad is His true worshipper and Messenger. May Allah the Exalted bestow His peace and blessings on the final Prophet Muhammad, upon his good and pure family and upon all of his noble companions.

(**O you who believe! Fear Allah (by doing all that He ordered and by abstaining from all that He has forbidden) as He should be feared, and die not except in a state of Islam [as Muslims (with complete submission to Allah)].**)

(**O mankind! Be dutiful to your Lord Who created you from a single person and from it created its mate and from them both created many men and women, and fear Allah through Whom you demand your mutual rights and do not cut the relations of the wombs (kinship). Surely Allah is Ever Watcher over you.**)

(**O you who believe! Keep your duty to Allah and speak (always) the truth, He will direct you to do good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great success.**)

Know then that the most truthful speech is that of Allah's Book (The Qur'aan) and that the best of guidance is that of Muhammad (ρ), and the worst of evils are the novel (foreign to the true teachings of Islam), and every novel matter is a Bid'ah (innovation), and every Bid'ah is a going astray.

To proceed: I hope this book, which focuses on the importance of kindness and gentleness as it relates to achieving love, unity and harmony amongst the People of Ahl-us-Sunnah wal-Jamaa'ah, will help to do that. I believe that this book contains valuable advice for Muslims all over the world. However, none of the advice contained herein should be considered as some sort of a 'victory' for some people, nor should it be considered a 'defeat' for others. It is simply excellent advice that with the help of Allah, and if the advice is followed, will bring about much needed healing and improvement in many communities around the world, and may restore some of the severed ties between brothers and sisters who used to love one another, and may restore the sometimes interrupted pathway between us and those who have busied themselves seeking knowledge. I pray for the restoration of love, unity and harmony amongst us all. I ask Allah to gather us all together upon the truth and right guidance, and to protect us from all fitnah – that which is apparent from it as well as that which is hidden. Ameen.

During the translation of this work I found it necessary to add a few footnotes for the following reasons:

1. Define some terms that the average English reader might not be familiar with.
2. Sometimes I mentioned the entire Hadeeth in a footnote for the benefit of the English reader who might not have understood the full implication of the portion of the Hadeeth that was mentioned in the text, or because I felt that the reader may benefit even more by knowing the full context that surrounds the portion of the Hadeeth that was mentioned.
3. I also mentioned in the footnotes where a Hadeeth might be found in the English translations of Saheeh Al-Bukhaari, Saheeh Muslim, and the Sunan of Abu Dawood hoping to encourage English readers to look up the Hadeeth in these books and to encourage them to read and benefit from those translations.
4. I mentioned the level of authenticity of all of the Hadeeth that were not narrated in Saheeh Al-Bukhaari or Saheeh Muslim.
5. I added a brief biography of the life of Shaykh 'Abd-ul-Muhsin Al-'Abbaad. Sadly, until now, I think that the Shaykh was largely unknown to those in the West who have become much more familiar with other scholars of Medina.

I pray that Allah makes this humble effort purely for His Face and accepts it and that He makes this book a benefit for all who read it. Verily Allah is Capable of all things.

About The Author

Many of you have not heard of the noble Shaykh ‘Abd-ul-Muhsin ibn Hamad Al-‘Abbaad. He is Shaykh ‘Abd-ul-Muhsin ibn Hamad ibn ‘Abd-ul-Muhsin ibn ‘Abdullah ibn Hamad ibn’Uthmaan Al-Abbad Al-Badr. He was born after Salaat-ul-‘Ishaa on Saturday, the 3rd of Ramadhaan, 1353H in the city of Az-Zulfah which is 300 kilometers north of Riyadh.

He learned from the noble teachers ‘Abdullah ibn Ahmed Al-Munay’, and then Zayd ibn Muhammad Al-Munayfee, and then ‘Abdullah ibn ‘Abd-ur-Rahmaan Al-Ghayth – with whom he completed memorizing the Qur'aan, and then Faalih Ar-Roomee. When the elementary school was established in Az-Zulfah in 1368H, he began studying there in the second year (level). He completed his elementary studies in the year 1371H and then began studying at the *Ma’had al-‘Ilmee* in Riyadh the following tear. He then went on to study in the College of Islamic Law.

On the 13th of Jumaad-ul-Uwlaa, 1379H, during his final year in the College of Islamic Law, he was appointed as an instructor at the *Ma’had al-‘Ilmee* in Buraydah. At the end of the academic year, he returned to Riyadh for final examinations at the College of Islamic Law. Allah blessed him to be first in his graduating class of 80 students, which at that time was the 4th graduating class from the College of Islamic Law. He was also the student with the highest grade point average of all of the previous years as well! After receiving his certification from the *Ma’had al-‘Ilmee* in 1380H, he began teaching there.

When the Islamic University of Medina was established, Allah blessed Shaykh ‘Abd-ul-Muhsin to be amongst those who were selected to teach there by the noble Shaykh Muhammad ibn Ibraheem Aal Ash-Shaykh. The first college to be established was the College of Islamic Law which began classes on Sunday the 2nd of Jumaada ath-Thaaniyah, 1381H. And from the favors of Allah upon him, was that he was the first to teach a lesson on that day! From that day until now (43 years!) he has taught at the University and there is no one at the University who has taught there longer than he has.

On the 30th of Rajab, 1393H, he was appointed as vice-president of the Islamic University of Medina after being selected by King Faysal (rahimahullah) for the post. He was one of three nominees proposed by the noble Shaykh ‘Abd-ul-‘Azeez ibn ‘Abdullah ibn Baaz (rahimahullah), who was then president of the University.

Shaykh ‘Abd-ul-Muhsin remained at this post until the 26th of Shawwaal, 1399H (i.e. for 6 years), after which he asked to be excused. During the first two years of that six year period he was vice-president of the Islamic University of Medina, however, when Shaykh ibn Baaz (rahimahullah) was given the presidency of the Department of Scholarly Research and Fataawa (i.e. when he became the Mufti and leading religious authority) Shaykh ‘Abd-ul-Muhsin assumed the presidency of the Islamic University of Medina! During those six years he was only able to teach two lessons a week to the 4th year students in the College of Islamic Law.

During this time, he was able to oversee the establishment of the Department of Higher Studies for both the Masters and the Doctorate programs, and the establishment of the College of Qur'aan, the College of Hadeeth, and the College of Arabic Language. During this time, the University Printing Press was also established.

Shaykh ‘Abd-ul-Muhsin wrote: “My first trip outside the city of Az-Zulfah was to Makkah to perform Hajj in 1370H and thereafter to Riyadh to seek knowledge at the *Ma’had al-‘Ilmee.* I still possess my notebooks of the different years of my elementary studies starting from the second year and they are the most beloved and precious of all that I possess.

The first book that I ever had in my personal library was a copy of *Buloogh-ul-Maraam* by Al-Haafidh ibn Hajar Al-'Asqalaanee. I acquired it before I began my elementary studies. I have written inside it in my own handwriting the date of the 6th of Muharram, 1368H.

From the most beloved of all things to me is my immense love for the Companions of the Messenger of Allah (ρ) and my hatred for those who hate them. Allah has blessed me with sons and daughters, and I have named four of my sons with the names of the rightly guided Caliphs, after having named one of them after the Prophet Muhammad (ρ). I named some of my daughters with the names of the Mothers of the Believers (i.e. the wives of the Prophet ρ), after having named one of them Faatimah, after the leader of the believing women.

This is some of what I recall about myself, which I have written down just as a reminder of the blessings of Allah, and how short I fall and what little I have done (in this life) for the Hereafter. I ask Allah to grant me success in being truthful in speech, and sincere in my actions and to attain beneficial knowledge and to act in accordance with it. Verily, He is the All-Hearer and Answerer of du'aa."[1]

[1] Refer to the biography of the shaykh in his book entitled *Ar-Rudd 'Alaa Man Kadhdhaba bil-Ahaadeeth As-Saheehah Al-Waaridah fil-Mahdee*. Also refer to the English translation of the biography of the shaykh found on www. fatwa-online. com.

Introduction

All praise is for Allah Who joined the hearts of the believers together in love, and created a desire in them to join together in unity and harmony, and Who warned the believers against disunity and conflict. I bear witness that there is no deity worthy of worship except Allah Who is alone without partner, Who created everything and then proportioned it, and Who legislated (the religion of Islam) and then made the path easy for us, and was merciful towards the Believers. I (further) bear witness that Muhammad is His servant and Messenger, who ordered (those calling to Islam as well as those in positions of authority) to make things easy for the people and to give them good tidings, saying:

يَسِّرُوا وَلا تُعَسِّرُوا وَبَشِّرُوا وَلا تُنَفِّرُوا

"Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, *and do not drive people away* (i.e. to make the people hate good deeds)…"[1]

O Allah, send peace and blessings upon (Muhammad), upon his good and pure family, and upon all of his noble companions - who have been described by Allah as being harsh towards disbelievers yet merciful amongst themselves, and upon all of those who follow them with sincerity until the Day of Judgment.

O Allah! Guide me and guide others through me. O Allah! Purify my heart of any hatred (for the believers), and guide my tongue to always speak the truth. O Allah! I seek refuge with you lest I stray or be led astray, or slip or be made to slip, or oppress or be oppressed by others, or to do wrong or have wrong done to me.

To Proceed:

Ahl-us-Sunnah wal-Jamaa'ah are those people who follow that which the Messenger of Allah (ρ) and his Companions were upon, and they refer to themselves as 'People of the Sunnah' referring to the Sunnah of the Messenger of Allah (ρ). The Prophet (ρ) encouraged strict adherence to his Sunnah saying:

...فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ
تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ...

"…Stick to my Sunnah and the Sunnah of the rightly-guided Caliphs after me. Hold to it and bite down on it with your molar teeth (i.e. strictly adhere to it)."[2]

Likewise, he warned against contradicting the Sunnah, saying:

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[1]Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, Pg. 92). Saheeh Muslim (Eng. Trans. Vol. 3, Pg. 944).

[2]Narrated by Abu Dawood (Eng. Trans. Vol. 3, page 1294). Also narrated by Ibn Abee 'Aasim and At-Tirmidhi who said that the hadeeth is hasan Saheeh. The hadeeth was also authenticated by Shaykh Al-Albaani in *Saheeh Sunan Abu Dawood* (Vol. 3, page 871, # 3851).

...وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلالَةٌ.

"…Beware of newly invented matters (foreign to the true teachings of Islam) for verily (every newly invented matter) is a bid'ah and every bid'ah is a going astray."[1]

The Messenger of Allah (ρ) also said:

...فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

"…Whoever does not want my Sunnah then he is not from me."[2]

The People of the Sunnah are in direct contrast to those from the people of desires and innovation who have followed ways other than that which the Messenger of Allah (ρ) and his Companions (رضي الله عنهم) were upon. The 'aqeedah (creed) of the People of the Sunnah emerged with the emergence of the prophethood of Muhammad (ρ), whereas the 'aqeedah (creed) of the people of desires and innovation emerged after the death of the Messenger of Allah (ρ). Some of these innovations appeared during the later part of the era of the Companions (رضي الله عنهم), while other innovations appeared later.

The Messenger of Allah (ρ) informed us that those of his Companions (رضي الله عنهم) who continued to live after his death would see disunity and conflict. He (ρ) said:

مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافًا كَثِيرًا

"…Those of you who live after me will see much disagreement…"[3]

Then the Messenger of Allah (ρ) directed us to follow the Straight Path, which is adherence to his Sunnah and the Sunnah of the rightly guided Caliphs. And then he (ρ) warned us against newly invented matters that are foreign to the true teachings of Islam and told us that they are a going astray. It is incomprehensible and unacceptable (to think) that some part of truth and right guidance was hidden from the Companions (رضي الله عنهم) and preserved by some people who came after them! Certainly, all of these newly invented matters that are foreign to the true teachings of Islam are evil because if there had been any good in them the Companions (رضي الله عنهم) would have preceded them in doing it. Rather they (i.e. newly invented matters) are an evil that many people who have lived after them have been tested with when they deviated from that which the Companions were upon (رضي الله عنهم).

Imam Maalik said: "The affairs of the later part of this ummah can never be made right except with that which made right the affairs of the early generations of this ummah." It is for that (important) reason that Ahl-us-Sunnah wal-Jamaa'ah refer to themselves as 'People of the Sunnah' referring to the Sunnah of the Messenger of Allah (ρ) while other (deviant sects) are referred to by the names given to their particular innovations. Such as: the

[1]See previous footnote.
[2]See previous footnote.
[3]See previous footnote.

Jabariyyah, the Qadariyyah[1], the Murjiah[2], and the Al-Imamiyyah Al-Ithnay 'Ashariyyah[3]. Other (deviant sects) are referred to by the names of the founders of their particular sects such as: the Jahmiyyah[4], the Zaydiyyah[5], the 'Ash'ariyyah[1], and the Ibaadiyyah[2].

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[1] The Qadariyyah do not believe in Allah's Qadr the way that the people of Ahlus-Sunnah wal-Jamaa'ah believe. The Qadariyyah are themselves divided into two groups: (1) Those who deny Allah's Qadr altogether and say that Allah does not know what actions one will do until he does them. (2) The Jabariyyah who say that we are all forced to do our actions and that we do not have any will or choice at all because everything including our actions have been pre-decreed. However the people of Ahlus-Sunnah wal Jamaa'ah affirm Allah's Qadr and we say that belief in Allah's Qadr requires belief in four things: (1) His Knowledge: We affirm and believe that Allah knows all things; everything that was and everything that will be, and that He knows everything that will happen *before* it happens, and that He knows what would have happened if that did not happen! (2) The Writing: We affirm and believe that Allah wrote everything that would happen in *Al-Lawh Al-Mahfoodh* fifty thousand years before He created the heavens and the earth! And we believe that despite His prior knowledge and His writing of everything that would happen, that we earn our deeds, choose to do our actions, and we have a will of our own but that our will and our choice is subordinate to the will and choice of Allah since nothing happens except that Allah wills it or allows it! (3) His Will: We affirm and believe that everything exists because Allah willed it so, and that whatever Allah has not willed does not exist. (4) Creation: We believe and affirm that Allah created everything that exists and that all of creation is in accordance with and a result of His decree.

[2] The Murjiah is a sect from the sects of Islam that erroneously believes that sinful actions do not adversely affect faith, the same way that acts of obedience are of no benefit if they are accompanied by disbelief. The Murjiah are themselves divided into three groups: (1) The first of the Murjiah were those who tried to position themselves between the Raafidhah and the Khawaarij by not allying themselves with 'Ali ibn Abee Taalib and 'Uthmaan (may Allah be pleased with them both), nor fully disassociating themselves from them either. As a result they ended up opposing both those who made takfeer of 'Ali ibn Abee Taalib and 'Uthmaan, as well as those who went overboard in their love for both of them or one of them. So they were not Murjiah in the issue of disbelief and faith, and the relationship between faith and actions. Rather, they were only Murjiah in the position that they took with regards to the diference of opinion between the Companions (رضي ا عنهم) related to the fitnah that happened after the assassination of 'Uthmaan. So only the linguistic definition of Irjaa applies to them and not the technical definition. (2) *Al-Murjia-tul-Fuqahaa*: They are those who say that faith is comprised of only two things; belief of the heart and the statement of the tongue. They also say that Iman does not increase or decrease, and that it is disbelief to say: 'I am a beleiver *in shaa Allah*.' However the *Murjia-tul-Fuqahaa* normally adhere to the 'aqeedah of the Salaf in matters other than these, like Abu Ja'far At-Tahaawiyy - the author of '*Aqeedah At-Tahaawiyyah.* (3) *Al-Murjia-tul-Mutakallimoon Al-Ghulaat* also known as *Murjia-tul-Jahmiyyah.* They say that Imaan is only belief in the heart. And Jahm (ibn Safwaan) said: that Imaan is simply recognition or acknowledgement of the heart. However, Ahl-us-Sunnah believe that Imaan consists of the statement of the tongue and heart along with actions of the heart and body, and that faith increases and decreases.

[3] *Al-Imamiyyah Al-Ithnay 'Ashariyyah* are those Shi'ah who claim that 'Ali ibn Abee Taalib had more right than Abu Bakr and 'Umar (may Allah be pleased with them all) to become Caliphah after the death of the Prophet (ρ). The are called Al-Imamiyyah because they claim that the Prophet (ρ) specified that 'Ali ibn Abee Taalib and his progeny should be leaders of the Ummah or because they are waiting for some 'Imam' (leader) who they claim will come near the end of time. Other noteworthy beliefs of theirs include: (1) Their claim that Allah manifested Himself in 'Ali and eleven of his male descendants, and they are the outward manifestations of Allah who possess divine characteristics. (2) The existence of creation and everything in it depends upon the existence of theses 'Imams' (leaders) and that if it were not for them, Allah would not have created anything .

[4] The Jahmiyyah are the followers of Jahm ibn Safwaan. They are an extremely dangerous group whose beliefs include: (1) Denial of all of the Names (Asmaa) and Characteristics (Sifaat) of Allah. (2) They say that we are all forced to do our actions and that we do not have any will or choice at all because everything including our actions have been pre-decreed. (3) They say that Imaan is simply recognition or acknowledgement of the heart. (4) They also deny many things related to belief in the Last Day such as the existence of the Bridge over Hell, and the Scale, and that the Believers will see Allah the Most High on the Day of Judgement. Likewise, they deny the punishment in the grave, and they say that the Qur'aan is created. I have only mentioned some of their beliefs here, however what I have mentioned is serious enough that many of the scholars have made the general ruling that the Jahmiyyah are disbelievers and that this sect is <u>not</u> from the sects of Islam.

[5] *The Zaydiyyah* are one of the sub-groups of the Shi'ah who were named Zaydiyyah because they said that Zaid ibn 'Ali ibn Hussain ibn 'Ali ibn Abee Taalib was the 5th Imam instead of Muhammad ibn 'Ali ibn Hussain ibn 'Ali ibn Abee Taalib. The belief system of the Zaydiyyah also differed from the belief system of *Al-Imamiyyah*

However, it is incorrect to use the term "Wahabiyyah" (i.e. Wahaabis) to refer to the da'wah of Shaykh Muhammad ibn Abd-ul-Wahhaab (رحمه الله). The People of the Sunnah during the lifetime of Shaykh Muhammad (رحمه الله) did not refer to themselves in this way, nor did they do so after his death. That is because he did not invent anything new in the religion of Islam thereby justifying the naming of any invention after him! Rather, he simply followed the way of the Pious Predecessors, openly proclaiming the Sunnah, spreading it, and calling to it. Furthermore, only those who hate the revivalist da'wah of Shaykh Muhammad ibn Abd-ul-Wahhaab (رحمه الله) refer to it in that (derogatory) way, hoping to confuse people and turn them away from following the truth and right guidance so that they might continue practicing innovations that contradict the way of Ahl-us-Sunnah wal-Jamaa'ah.

Imam Ash-Shaatibee said in his book entitled *Al-I'tsaam*[3]: "'Abd-ur-Rahman ibn Mahdee said: 'Maalik ibn Anas was asked about the Sunnah and he replied: "It has no name other than the Sunnah." Then he recited the verse:

(وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ)

(**Verily, this is My Straight Path, so follow it and follow not other paths, for they will separate you away from His Path…**) [Surah Al-An'am: 153].

Ibn al-Qayyim said in his book, entitled *Madaarij As-Saalikeen*: "Some of the scholars were asked about the Sunnah and they replied: 'It has no name other than the Sunnah.' ***meaning that the People of the Sunnah do not refer to themselves by any other name.***"[4]

Al-Ithnay 'Ashariyyah especially in the beginning, and it was said that of all of the groups of the Shi'ah, the Zaydiyyah were closest to Ahl-us-Sunnah, however *some* of the sub-groups of the Zaydiyyah now believe many of the same things that the *Al-Imamiyyah Al-Ithnay 'Ashariyyah* believe.

[1] The 'Ash'ariyyah are followers of Abu-l-Hasan 'Ali ibn Ismaa'eel Al-Ash'aree during the second stage in his religious life. In the third and last part of his life he repented and began to follow the way of Ahl-us-Sunnah wal-Jamaa'ah. However, despite his repentance, some continued to follow his old ways. After the death of Abu-l-Hasan Al-Ash'aree the leaders of his old madhhab were affected by some of the opinions and beliefs of the Jahmiyyah and the Mu'tazilah. They were also affected by the translation of philosophical books into the Arabic language. As a result, they believe that the intellect should be followed before revelation if there is a conflict between the two! However the people of Ahl-us-Sunnah believe that revelation never contradicts the intellect. The 'Ash'ariyyah also do not accept hadeeth that were not widely narrated (mutawaatir) as a proof in matters related to aqeedah, except in the event that the hadeeth doesn't contradict their intellect! And if a (mutawaatir) hadeeth related to matters of aqeedah contradicts their intellect, it must be re-interpreted so that it conforms to their intellect! Some of the 'Ash'ariyyah are also sufis so they believe that some people receive (kashf) revelation in their hearts that helps them understand and interpret things, and they believe that this should be followed before revelation if there is a conflict between the two! The 'Ash'ariyyah are like the Murjiah in terms of how they define Imaan. And their belief as regards the Names and Attributes of Allah is different than that of Ahl-us-Sunnah wal-Jamaa'ah in many respects, not the least of which is their denial of some of the Names and Characteristics of Allah, however this is not the place to discuss this.

[2] The Ibaadiyyah are one of the sub-groups of the sect of the Khawaarij. They are the followers of Abd-Allah ibn Ibaad who was one of their shaykhs and one of the authors of their books. He was the leader of this particular sub-group and they are therefore referred by his name. They erroneously say that whoever commits a major sin or a minor sin is a disbeliever based on their erroneous interpretation of the verse (**Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad ρ and the message of Islam) and caused their people to dwell in the house of destruction?**) [Surah Ibrahim: 28]. However this verse is referring to the pagan Arabs of Makkah as has been confirmed in an authentic hadeeth narrated by Ibn Abbaas (τ) in Saheeh Al-Bukhaari (Eng. Trans. Vol. 6, page 186).

[3] *Al-I'tsaam* (1\79).

[4] *Madaarij As-Saalikeen* (3\179).

And Ibn Abd-ul-Barr said in *Kitab-ul-Intiqaa*: "A man asked Maalik (ibn Anas): 'Who are the People of the Sunnah?' He replied: '***The People of the Sunnah are those who have no other name that they are known by.*** They are not from the Jahmiyyah, nor are they from the Qadariyyah, nor are they from the Raafidah.'" [1]

There can be no doubt that mutual affection, and compassion and helping each other in righteousness and taqwaa is obligatory upon all of the People of the Sunnah in every time and place.

The conflict and hostility that is emanating from *some* of the People of the Sunnah right now is very regrettable. It is the direct result of some of them being *preoccupied* with talking about, warning against and ostracizing others while it is obligatory for all of them to channel those energies not at each other, but towards the disbelievers and the people of innovation who are hostile towards the People of the Sunnah. While being mutually affectionate and compassionate with each other and reminding one another with kindness and gentleness.

I thought that it was appropriate to write some words of advice to all of them and I ask Allah, the Mighty and the Majestic to make these words beneficial, since all that I want to do is to set right these affairs as much as possible. I can only be successful with the help of Allah, upon Him I have relied, and unto Him I have turned.

I have entitled this advice *People of the Sunnah, Be Kind to One Another*. I ask Allah to give success and guidance to all, and to set right that which has occurred between them, and to bind their hearts together with love. Likewise I ask Allah to guide them to ways of peace, and to take them out of the darkness and into the light. Verily Allah is the All-Hearer, the Answerer of Du'aa.

[1] *Kitab-ul-Intiqaa* (Page 35). However, it should not be understood from these statements that there are absolutely no other names that the People of the Sunnah are known by. Rather, the other names that they are known by are only names that have proofs and evidences for their correctness and authenticity found in the Sunnah! Such as: (1) *Al-Firqat-un-Naajiyah,* (2) *At-Taaifat-ul-Mansoorah,* (3) *As-Salafiyoon.* Refer to *Mowqif Ahl-us-Sunnah wal-Jamaa'ah min Ahl-ul-Ahwaa wal-Bid'ah* by Shaykh Ibraheem Ar-Ruhaili (Vol. 1, pages 44-64).

The Blessing of Speech and Expression

The blessings that Allah has bestowed upon His servants cannot be enumerated. One of the greatest of these blessings is man's ability to speak and express himself clearly to others; (giving us the ability) to say what is correct, and (the ability) to command the good and forbid the evil. Whoever does not have the ability to speak is thereby unable to do these things and cannot express himself to others except through sign language or through writing, if he is able to do so. Allah the Mighty and the Majestic says:

(وَضَرَبَ اللَّهُ مَثَلا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاهُ أَيْنَمَا يُوَجِّههُ لا يَأْتِ بِخَيرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُّسْتَقِيمٍ)

(**And Allah puts forward the example of two men, *one of them unable to speak* and has no power over anything, and he is a burden on his master, whichever way he directs him, he brings no good. Is such a man equal to one who *commands justice* and is himself on the Straight Path?**) [Surah An-Nahl: 76].

It has been said that this verse is an example that Allah has put forth in order to make a comparison/contrast between Himself and idols (i.e. the one unable to speak and who has no power over anything represents the idol, while the One Who commands with justice is Allah the Most High). Imam Al-Qurtubee said that it has been narrated upon the authority of Ibn Abbaas (radiallaahu 'anhumaa) with a good chain of narrators, that the meaning of this verse is an example that Allah has put forth in order to make a comparison/contrast between a disbeliever and a believer (i.e. the one unable to speak represents the disbeliever, while the one who commands justice is the believer). (In any case) this verse is a clear proof of the deficiency of the slave who is unable to speak and express himself and thereby is of no benefit to his master no matter which way he directs him. Allah the Mighty and the Majestic also says:

(فَوَرَبِّ السَّمَاءِ والأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ)

(**Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you from Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds), *just as it is the truth that you can speak.***) [Adh-Dhaariyaat: 23]

In this verse Allah has sworn by Himself that the Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds is a reality, just as the ability to speak is a reality for those being addressed by this verse. And in this verse there is a praiseworthy reference to the ability to speak. Allah, Glorified is He also said:

(خَلَقَ الإِنْسَانَ عَلَّمَهُ البَيَانَ)

(**He created man.** ***He taught him eloquent speech*.**)
[Surah Ar-Rahman: 3-4].

Al-Hasan (Al-Basree) explained the word (البيان) Al-Bayaan to mean: speech. And in this verse there is (another) praiseworthy reference to the ability to speak with which mankind is able to express himself. Allah the Most High also says:

(أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ)

(**Have We not made for him a pair of eyes,** ***and a tongue, and a pair of lips*?**)
[Surah Al-Balad: 8-9].

Imam Ibn Katheer (rahimahullah) said in his explanation of this verse: "(**Have We not made for him a pair of eyes**): so that he might see with them. (**and a tongue**): so that he might use it to speak and express what is inside himself. (**and a pair of lips**): to help him speak, and to help him eat, and as beautification for his face and mouth."

And it is well known that this blessing can only be considered a real blessing if the ability to speak is used for that which is good! However if it is used (simply) for evil then it only contains bad consequences for its possessor, and he would be better off without the blessing of the ability to speak!

Guarding the Tongue and Speaking Only Good

Allah the Mighty and the Majestic says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وقُولُوا قَوْلاً سَدِيدًا يُصلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ومَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا)

(**O you who believe! Keep your duty to Allah and fear Him, *and speak (always) the truth*. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great success (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).**) [Surah Al-Ahzaab: 70-71].

Allah the Mighty and the Majestic also says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَنِّ إِنَّ بَعْضَ الظَنِّ إِثْمٌ وَلا تَجَسَّسُوا وَلا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ)

(**O you who believe! Avoid much suspicion; indeed some suspicions are sins. *And spy not, neither backbite one another*. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.**) [Surah Al-Hujuraat: 12].

Allah the Most High also says:

(ولَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوسوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيهِ مِن حَبْلِ الوَرِيدِ إِذْ يَتَلَقَّى المُتَلَقِّيَانِ عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيهِ رَقِيبٌ عَتِيدٌ)

(**And indeed We have created man, and *We know what his own self whispers to him*. And We are nearer to him than his jugular vein (by Our Knowledge). Remember that the two receivers (recording angels) receive (each human being), one sitting on the right and one sitting on the left (to note his or her actions). *Not a word does he (or she) utter but there is a watcher by him ready (to record it)*.**) [Surah Qaaf: 16-18].

Allah the Most High also says:

(والَّذِينَ يُؤْذُونَ المُؤْمِنِينَ وَالمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا)

(**And those who annoy (harm) believing men and women *undeservedly*, they bear (on themselves) the crime of *slander* and *plain sin*.**) [Surah Al-Ahzaab: 58].

And Imam Muslim narrated upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْغِيبَةُ؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدِ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهَتَّهُ.

"Do you know what backbiting is?' They said, 'Allah and His Messenger know best.' He said, **'It is to mention something about your brother which he dislikes.'** Someone asked, 'Supposing what I said about my brother is true? He (ρ) replied, **'If what you say is true you have backbitten him, and if it is not true you have slandered him."**[1]

Allah the Mighty and the Majestic says:

(وَلا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ والبَصَرَ والفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولا)

(**And follow not that of which you have no knowledge (i.e. do not say anything, or do any thing, or bear witness to anything that you have no knowledge of). Verily the hearing, and the sight, and the heart will all be questioned (by Allah).**) [Surah Al-Israa: 36].

And in another hadeeth it is narrated by Imam Muslim upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةِ الْمَالِ.

"Verily Allah is pleased with three things for you, and He is displeased with three things for you. He is pleased with you that you worship Him, and associate not anything with Him (in worship), *and that all of you hold fast to the rope of Allah together and do not break up into groups*. And He disapproves for you *(qeela wa qaala) talking about what was said and what somebody said*, persistent questioning, and wasting money."[2]

[1] Saheeh Muslim, (Eng. Trans. Vol. 4 \ # 6265).

[2] Saheeh Muslim, (Eng. Trans. Vol. 3, pg. 929, # 4255). And both Al-Bukhaari and Muslim narrated another hadeeth which only mentions the three disliked things, Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 319, # 480). Saheeh Muslim (Eng. Trans. Vol. 3, pg. 929, # 4259).

And in another hadeeth it is narrated by Imam Muslim and Imam Al-Bukhaari upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَا مُدْرِكٌ ذَلِكَ لا مَحَالَةَ فَالْعَيْنَانِ زِنَاهُمَا النَّظَرُ وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ وَاللِّسَانُ زِنَاهُ الْكَلامُ وَالْيَدُ زِنَاهَا الْبَطْشُ وَالرِّجْلُ زِنَاهَا الْخُطَا وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى وَيُصَدِّقُ ذَلِكَ الْفَرْجُ وَيُكَذِّبُهُ.

"It has been written for the progeny of Adam his inevitable share of adultery and there would be no escape from it. The adultery of the eye is the lustful look, and the adultery of the ears is listening to voluptuous (song or talk), and the *adultery of the tongue is licentious speech*, and the adultery of the hand is the lustful grip (embrace), and the adultery of the legs is to walk (to the place where he intends to commit adultery), and the heart yearns and desires (for adultery) and the private parts turn that into reality or refrain from submitting to the temptation."[1]

And in another hadeeth narrated by Imam Al-Bukhaari upon the authority of 'Abd-Allah ibn 'Amr (τ) who said that the Messenger of Allah (ρ) said:

عَنْ عبد الله بْنِ عَمْرٍو رَضِي اللَّه عَنْهمَا عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ:
الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ...

"A Muslim is one who avoids harming Muslims *with his tongue* and hands."[2]

And in another narration of the same hadeeth narrated by Imam Muslim the Messenger of Allah (ρ) said:

إِنَّ رجلاً سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهم عَلَيْهِ وَسَلَّمَ أَيُّ الْمُسْلِمِينَ خَيْرٌ قَالَ:
مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ.

"A man asked the Messenger of Allah (ρ): '*Who amongst the Muslims are better*?' He (the Messenger of Allah ρ) replied: **'He from whose hand and *tongue* the Muslims are safe.'** "[3]

Al-Haafidh (ibn Hajar Al-Asqalaani) said in his explanation of this hadeeth: "This hadeeth is general as regards the tongue but less general as regards the hand. That is because it is possible for the tongue to speak about what has happened to people in the past, what is happening with them at present, and what may happen to them in the future. However the hand cannot do this. However, it is possible for the hand to cooperate with the tongue in this

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[1]Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 397-398, # 609). Saheeh Muslim (Eng. Trans. Vol. 4, pg. 1398, # 6422).
[2] Saheeh Al-Bukhaari (Eng. Trans. Vol. 1, pg. 18, # 10).
[3] Saheeh Muslim, (Eng. Trans. Vol. 1, pg. 29, # 64). Imam Muslim also narrted a hadeeth upon the authority of Jaabir (ibn Abd-Allah τ) with the same wording as the hadeeth narrated by Imam Al-Bukhaari upon the authority of Abd-Allah ibn 'Umar.

through writing, the consequences of which can be great." This is what the poet meant when he said:

The day that I wrote I was certain,
That my hand would pass away,
But that its writings would stay,
Rewarded if its actions had been good,
But held to account if its actions were bad.

And in another hadeeth narrated by Imam Al-Bukhaari upon the authority of Sahl ibn Sa'd (τ) who said that the Messenger of Allah (ρ) said:

عَنْ سَهْلِ بْنِ سَعْدٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ.

"Whoever can guarantee (the chastity of) what is *between his two jawbones (i.e. his tongue)* and what is between his two legs (i.e. his private parts) I guarantee Paradise for him."[1]

And in another hadeeth it is narrated by Imam Muslim and Imam Al-Bukhaari upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ رَضِي اللَّه عَنْه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ:
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

"Whoever believes in Allah and the Last Day then let him *say what is good or keep quiet.*"[2]

Imam An-Nawawee said referring to this hadeeth in his explanation of *40 Hadeeth*: "Ash-Shaafe'ee said: 'The meaning of this hadeeth is: that *whenever someone wants to speak then he should think first*. If it becomes apparent to him that there was no harm in what he was going to say then he should speak. However, if it becomes apparent to him that there was harm in what he was going to say, or even if he was not certain whether or not there was harm in what he was going to say, then he should not speak.'" It has also been reported that he said: "If you all were to buy a sheet of paper to record (everything that you said) then there are many things that you would not have said."

Al-Imam Abu Haatim ibn Hibbaan Al-Bustee said in his book entitled *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa*: "It is obligatory for every intelligent person to always remain quiet until it becomes necessary for him to speak. Because how often it is that one regrets what he has said after he has said it, but how seldom it is that one regrets what he has said if he remained quiet. And the people who remain unhappy the longest and suffer the greatest trials are those who are afflicted with a loose tongue and a hard heart."[3]

Ibn Hibbaan also said: "It is obligatory for the intelligent person to use his ears twice as much as he uses his mouth, and to realize that he was given two ears and only one mouth

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[1] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 320, # 481).
[2] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 321, # 482). Saheeh Muslim, (Eng. Trans. Vol. 1, pg. 32, # 75).
[3] *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa* (Page 45).

so that he might listen more than he speaks. That is because if he speaks he may regret what he said, but if he remains quiet then he will (have nothing to) regret. After all it is easier to take back what you have never said, however once a word has been spoken it owns its speaker but if it is never spoken it remains the property of the one who never spoke it." [1]

Ibn Hibbaan also said: "The tongue of the intelligent person is behind his heart so that when he wants to say something he consults his heart. If it is thought that he should speak he does so, but if not he remains silent. However, the ignorant person's heart is on the tip of his tongue so he speaks without thinking. And whoever does not guard his tongue does not understand his religion (Islam)." [2]

And in another hadeeth it is narrated by Imam Al-Bukhaari and Imam Muslim upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ مَا فِيهَا يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

"Verily, a servant may say a word *without thinking whether it is right or wrong (not understanding its repercussions)*, and he may fall down into Hell-fire because of it further than the distance between the east and the west."[3]

And near the end of a hadeeth narrated by Imam At-Tirmidhi containing advice for Mu'aadh ibn Jabal (τ) the Prophet (ρ) said:

...وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلا حَصَائِدُ أَلْسِنَتِهِمْ.

"…Are people thrown into the fire of Hell upon their faces or upon their noses *for anything except what their tongues have reaped?!*"[4]

[1] *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa* (Page 47).
[2] *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa* (Page 49).
[3] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 321-322, # 484). Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1539, # 7121).
[4] Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 3, page 42, # 2616). The hadeeth in its entirety reads:

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) حَتَّى بَلَغَ (يَعْمَلُونَ) ثُمَّ قَالَ أَلا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الإِسْلامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلا أُخْبِرُكَ بِمَلاكِ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ قَالَ أبمو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

The Prophet (ρ) said that in response to Mu'aadh ibn Jabal's (τ) question:

يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ

'O Prophet of Allah, are we held accountable for what we say with it (our tongues)?'

Al-Haafidh ibn Rajab said in his book entitled *Jaami' Al-'Uloom wal-Hikam*: "The meaning of 'what their tongues have reaped' is: the recompense and punishment for prohibited speech. Verily mankind sows with both his good and bad speech and actions, and then on the Day of Judgment he reaps whatever he has sown. Whoever sowed good speech and actions will reap a good and generous harvest, but he who sowed evil speech and actions will only reap a harvest of regrets!"[1]

Al-Haafidh ibn Rajab also said: "This hadeeth is proof that restraining the tongue and keeping it under precise control is the foundation for all good! And whoever controls his tongue has gained control of his affair."[2]

And it has been narrated that Yunus ibn 'Ubayd said: "I have never seen anyone who was mindful of his tongue except that it had a good effect on the rest of his deeds and actions!"

Likewise, it has been narrated that Yahya ibn Abee Katheer said: "I have never witnessed the speech of any man to be good except that I also found the rest of his deeds and actions to be good also. And I have never witnessed the speech of any man to be bad except that I also found the rest of his deeds and actions to be bad also."

And in another hadeeth it is narrated by Imam Muslim upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

"I accompanied the Prophet (ρ) during a journey. One day I was close to him while we were traveling and I said to him: 'Tell something that I can do that will get me into Paradise and get me far away from the Hell-fire.' He (ρ) said: **'You have asked me about a great thing. But it is easy for he whom Allah makes it easy for him: worship Allah and do not associate anything in worship with him, and establish the (five obligatory daily) prayers, and pay zakat, and fast the month of Ramadhaan, and perform the pilgrimage to Makkah.'** Then he (ρ) said: **'Shall I not inform you about the doors of goodness? Fasting is a shield, and spending in charity wipes away sins the way that water puts out a fire, also the prayer of a person in the middle of the night.'** Then he recited: (**Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.**) [Surah As-Sajda: 16]. Then he (ρ) said: **'Shall I not inform you of the head of this entire matter, and the pillar (upon which it rests), and its peak?'** I said: 'Yes, O Messenger of Allah!' He (ρ) said: **'The head of this matter is Islam, and and the pillar (upon which it rests) is the prayer, and its peak is jihad.'** Then he (ρ) said: ***'Shall I not inform you about the essential prerequisite for all of that (i.e. that which prevents the reward for all of that from being taken away)?' '*** *I said: 'Yes, O Messenger of Allah!' He (ρ) took hold of his tongue and then said:* ***'Restrain this.'*** *I said: 'O Messenger of Allah, are we held accountable for what we say with it?' He (ρ) said:* ***'May your mother be bereaved of you. (i.e an expression of disapproval). O Mu'aadh! Are people thrown into the fire of Hell upon their faces or upon their noses for anything except what their tongues have reaped?'*** "

[1] *Jaami' Al-'Uloomi wal-Hikam* (Vol. 2, pg. 146).

[2] *Jaami' Al-'Uloomi wal-Hikam* (Vol. 2, pg. 149).

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ أَتَدْرُونَ مَا الْمُفْلِسُ قَالُوا الْمُفْلِسُ فِينَا مَنْ لا دِرْهَمَ لَهُ وَلا مَتَاعَ فَقَالَ إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ.

"Do you know who the bankrupt one is? They (the Companions) said: "The bankrupt one is the one who does not have any money or provisions." (The Messenger of Allah ρ) replied: **"The bankrupt one from my Ummah is the one who comes on the Day of Judgment having performed Prayer, fasting and giving Zakaat. *However, along with all this, he abused this person, slandered that person,* ate the wealth that person, unlawfully spilt the blood of that person, and beat that person. These people will take from his good deeds. If, however, his good deeds are exhausted, then their sins will be put upon him and then he will be thrown into the Fire."**[1]

And at the end of a long hadeeth it is narrated by Imam Muslim upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

...بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ.

"…It is enough as a serious evil for a Muslim that he should *despise (look down upon)* his Muslim brother. All things of a Muslim are inviolable for another Muslim: his blood, his wealth, *and his honor*."[2]

And in another hadeeth narrated by Imam Al-Bukhaari and Imam Muslim upon the authority of Ibn 'Abbaas (τ) who said:

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[1] Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1366, # 6251).

[2] Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1361, # 6219). The hadeeth in its entirety reads:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ لا يَظْلِمُهُ وَلَا يَخْذُلُهُ ولا يَحْقِرُهُ التَّقْوَى هَاهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ.

"*Do not be jealous of one another,* and do not practice Najsh (i.e. offer a high price for something in order to allure another customer who is interested in buying the same thing), *and do not hate one another, and do not desert one (stop talking to) another,* and do not under sell one another (in business transactions). *And be, all of you, as fellow brothers and worshippers of Allah. A Muslim is the brother of a Muslim. He neither oppresses him, nor does he betray him, nor does he look down on him. Righteousness is here* – *and he pointed to his heart three times* **- *It is enough as a serious evil for a Muslim that he should despise (look down upon) his Muslim brother. All things of a Muslim are inviolable for another Muslim: his blood, his wealth, and his honor!*"**

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّه عَنْهمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ يَوْمَ النَّحْرِ فَقَالَ يَا أَيُّهَا النَّاسُ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ قَالَ فَأَيُّ بَلَدٍ هَذَا قَالُوا بَلَدٌ حَرَامٌ قَالَ فَأَيُّ شَهْرٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ قَالَ فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فَأَعَادَهَا مِرَارًا ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ اللَّهُمَّ هَلْ بَلَّغْتُ اللَّهُمَّ هَلْ بَلَّغْتُ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّه عَنْهمَا فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَوَصِيَّتُهُ إِلَى أُمَّتِهِ فَلْيُبْلِغِ الشَّاهِدُ الْغَائِبَ لا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.

"The Messenger of Allah (ρ) addressed the people on the Day of Nahr (the 10th of Dhul Hijjah) saying: **'O people! What day is the day today?'** They said: 'It is a sacred day.' He (ρ) then asked: **'What city is this?'** They said: 'It is a sacred city.' He (ρ) then asked: **'What month is this?'** They said: 'It is a sacred month.' He (ρ) then said: **'No doubt your blood, and your property, *and your honor* are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours.'** *And the Messenger of Allah (ρ) repeated this over and over several times.* After that he raised his head and said: **'O Allah! Have I conveyed (Your Message to them)? O Allah! Have I conveyed (Your Message to them)?'** Ibn Abbaas added: ''By Him in Whose Hand my soul is, this was the *wasiyyah* (will, legacy) of the Prophet that he left for his nation - **It is incumbent upon those who are present to convey this information to those who are absent. Do not return to disbelief after me, striking the necks of one another.**"[1]

And in another hadeeth it is narrated by Imam Muslim upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

"Whoever called (people) to right guidance, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. *And he who called (people) to misguidance (error), he shall have upon him the sins of those who adhered to it*, without their sins being diminished in any respect."[2]

In the book entitled *At-Targheeb wa At-Tarheeb,* Al-Haafidh Al-Mundhiree said in his commentary on the hadeeth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّه عَنْه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلا مِنْ ثَلاثٍ صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ.

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[1] Saheeh Al-Bukhaari (Eng. Trans. Vol. 2, pg. 460-461, # 795). Saheeh Muslim, (Eng. Trans. Vol. 1, pg. 43, # 124).
[2] Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1406, # 6470).

"When a person dies, his actions come to an end except for three of them: an ongoing work of charity, *beneficial knowledge*, and a righteous child who supplicates to Allah for him (the deceased)."[1]

"This hadeeth and other similar ahadeeth prove that the one who writes down beneficial knowledge obtains the reward for having done so, as well as a reward for everyone who reads it, or copies it down (or quotes from it), or acts in accordance with it after his death for as long as his writing remains and people continue to act in accordance with it. Likewise, the one who writes something that is sinful and not beneficial shall have upon him the sins of those who read it, or copied it down (or quoted from it), or acted in accordance with it after his death for as long as his writing remains and people continue to act in accordance with it. This is (also) proven by the previously mentioned hadeeth about those who establish a good sunnah and those who establish a bad sunnah, and Allah knows best."[2]

And in another hadeeth it is narrated by Imam Al-Bukhaari upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ...

"***I will declare war against him who shows hostility towards a pious worshipper of Mine…***"[3]

[1] Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 2, page 93, # 1376).
[2] *At-Targheeb wa At-Tarheeb* (Vol. 1, pg. 65).
[3] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 336-337, # 509).

Suspicion and Spying

Allah the Most High says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلا تَجَسَّسُوا)

(**O you who believe!** ***Avoid much suspicion, indeed some suspicions are sins. And spy not…***) [Surah Al-Hujuraat: 12]

This noble verse contains the command to avoid most suspicion, and informs us that some suspicions are sins. This verse also prohibits spying which is: searching for the faults of others, which only takes place after first suspecting someone of something bad. The Prophet (ρ) said:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ:
إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلا تَحَسَّسُوا وَلا تَجَسَّسُوا وَلا تَحَاسَدُوا وَلا تَدَابَرُوا وَلا تَبَاغَضُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.

"Beware of suspicion, for suspicion is the worst of false tales. ***<u>And do not look for the faults of others</u>, and do not spy*****, and do not be jealous of one another,** ***and do not cut off relations with one another, and do not hate one another*****, and be*****, all of you, as fellow brothers and worshippers of Allah.*****"**[1]

The Leader of the Believers, 'Umar ibn Al-Khattaab (τ) said: "Do not assume anything but good about something that your brother in faith said, and try to find a good interpretation for what he said."[2]

And Bakr ibn 'Abd-Allah Al-Muzanee said: "Beware of saying something that, even if you were right about it, you would not be rewarded for having said it. And if you were wrong about it you would be punished for having said it. This is (saying an) evil suspicion about your brother in faith."[3]

Abu Nu'aym quoted Abu Qulaabah 'Abd-Allah ibn Zaid Al-Jurmee as saying: "If you hear something that you do not like about your brother, then try as hard as you can to find an excuse for him. If you cannot find an excuse for him then say to yourself: perhaps my brother has an excuse that I cannot think of."[4]

Sufyaan ibn Husayn said: "I mentioned something bad about a man in the presence of Iyaas ibn Mu'aawiyah who looked at me and said: 'Have you fought against the Romans?' I said: 'No.' He said: 'What about Sind and India and Turkey?' I said: 'No.' He said: 'Rome, Sind, India, and Turkey are all safe from you but your Muslim brother is not safe from you?!' Sufyaan ibn Husayn said: 'I never did that again.'"[5]

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[1] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 58, # 90). Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1361, # 6214).
[2] This quote was mentioned by ibn Katheer in his explanation of Surah Al-Hujurat.
[3] Refer to the biography of Bakr ibn 'Abd-Allah Al-Muzanee in *Tahdheeb-ut-Tahdheeb.*
[4] *Al-Hilya* (Vol. 2 \ page 285).
[5] *Al-Bidaayah wan-Nihaayah* (Vol. 13 \ page 121).

I said: "What a great response from Iyaas ibn Mu'aawiyah who was well known for his intelligence. That response is an example of his intelligence."

Al-Imam Abu Haatim ibn Hibban Al-Bustee said in his book entitled *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa*: "It is obligatory upon the intelligent person not to search for the faults of others, and to busy himself with trying to correct his own faults. Verily, he who busies himself with his own faults rather than the faults of others will have peace of body and mind. Every time he realizes one of his own faults, the similar faults of his brother have less importance to him. However, he who busies himself with the faults of others instead of his own, tires himself out, and his heart becomes blind (to his own faults), and he begins to make excuses for not correcting his own faults."[1]

Al-Imam ibn Hibban also said: "*Spying is one of the branches of hypocrisy*, and thinking the best (of others) is one of the branches of faith. The intelligent person thinks the best of his brothers, and is personally concerned about the grievances and sorrows of his brother. However the ignorant person assumes the worst about his brothers and is unconcerned about the grievances and sorrows of his brother."[2]

[1] *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa* (Page 131).
[2] *Rawdat-ul-'Uqalaa wa Nuzhat-ul-Fudalaa* (Page 133).

Kindness and Gentleness

Allah has described His Prophet Muhammad (ρ) as having a very high standard of character, saying:

(وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ)

(**And verily you (O Muhammad) are on an exalted (standard of) character.**)
[Surah Al-Qalam: 4]

Allah has also described Prophet Muhammad (ρ) as being kind and gentle, saying:

(فَبِمَا رَحْمَةٍ مِنْ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ)

(**And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you...**)
[Surah Al-Imran: 159].

And Allah has also described Prophet Muhammad (ρ) as being merciful and compassionate *with the believers,* saying:

(لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ)

(**Verily there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers he is full of pity, kind and merciful.**) [Surah At-Tauba: 128].

Likewise the Messenger of Allah (ρ) commanded us to be kind and encouraged us to do so, saying:

يَسِّروا وَلا تُعَسِّروا وَبَشِّروا وَلا تُنَفِّروا

"Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds)…"[1]

And in another version of the same hadeeth the Messenger of Allah (ρ) said:

بَشِّروا وَلا تُنَفِّروا و يَسِّروا وَلا تُعَسِّروا

[1]Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, Pg. 92). Saheeh Muslim (Eng. Trans. Vol. 3, Pg. 944) from the hadeeth of Anas.

"Give good tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them"[1]

And in another hadeeth it is narrated by Imam Al-Bukhaari upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said to his Companions in the story of the desert Arab who urinated in the Masjid:

دَعُوهُ وَهَرِيقُوا عَلَى بَوْلِهِ سَجْلًا مِنْ مَاءٍ أَوْ ذَنُوبًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ

"Leave him and pour a bucket of water or a tumbler of water over the place where he urinated. Verily you have been sent to make things easy *and not to make them difficult*."[2]

And in another hadeeth narrated by Imam Al-Bukhaari upon the authority of 'Aishah (τ) who said that the Messenger of Allah (ρ) said:

...يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ

"…O 'Aishah! Allah is kind and He loves that one should be kind and lenient in all matters."[3]

And in another hadeeth narrated by Imam Muslim upon the authority of 'Aishah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لا يُعْطِي عَلَى الْعُنْفِ وَمَا لا يُعْطِي عَلَى مَا سِوَاهُ.

[1]Saheeh Muslim (Eng. Trans. Vol. 3, Pg. 944).

[2] Saheeh Al-Bukhaari (Eng. Trans. Vol. 1, Pg. 143).

[3] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, Pg. 33). The hadeeth in its entirety reads:

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّه عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَتْ دَخَلَ رَهْطٌ مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالُوا السَّامُ عَلَيْكُمْ قَالَتْ عَائِشَةُ فَفَهِمْتُهَا فَقُلْتُ وَعَلَيْكُمُ السَّامُ وَاللَّعْنَةُ قَالَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مَهْلًا يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ فِي الْأَمْرِ كُلِّهِ فَقُلْتُ يَا رَسُولَ اللَّهِ أَوَلَمْ تَسْمَعْ مَا قَالُوا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَدْ قُلْتُ وَعَلَيْكُمْ.

"A group of Jews entered upon the Prophet (ρ) and said: ''As-Saamu Alaikum.' (i.e. death be upon you). I understood what they said and so I replied: 'Death be upon you and the curse of Allah!' The Messenger of Allah (ρ) said: ***'Be calm O 'Aishah! Allah loves that one should be kind and lenient in all matters.'*** I said: 'O Messenger of Allah (ρ) did you not hear what they said?' The Messenger of Allah (ρ) said: **'I have already said to them: and upon you!'** "

"Aishah, verily Allah is kind and He loves kindness *and confers upon kindness that which he does not confer upon severity* and does not confer upon anything else besides it (kindness)."[1]

And in another hadeeth narrated by Imam Muslim upon the authority of 'Aishah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الرِّفْقَ لا يَكُونُ فِي شَيْءٍ إِلا زَانَهُ وَلا يُنْزَعُ مِنْ شَيْءٍ إِلا شَانَهُ

"Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective."[2]

And in another hadeeth it is narrated by Imam Muslim upon the authority of Jareer (τ) who said that the Prophet (ρ) said:

عَنْ جَرِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ

"He who is deprived of kindness (tender feelings) is in fact deprived of good."[3]

And Allah commanded the two noble Prophets, Musa (Moses) and Haaroon (Aaron) (عليهما السلام), to speak to Fir'awn with kindness and gentleness:

(اِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولا لَهُ قَوْلا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(**"Go, both of you, to Fir'awn, verily he has transgressed (all bounds in disbelief and disobedience). *And speak to him (Fir'awn) mildly*, perhaps he may accept admonition or fear (Allah)."**) [Surah Ta-Ha: 44].

And Allah has described the Noble Companions as being compassionate and merciful to one another, saying:

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)

(**Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers *and merciful amongst themselves*.**) [Surah Al-Fath: 29].

[1] Saheeh Muslim (Eng. Trans. Vol. 4, Pg. 1370).
[2] Saheeh Muslim (Eng. Trans. Vol. 4, Pg. 1370).
[3] Saheeh Muslim (Eng. Trans. Vol. 4, Pg. 1370).

The Position of Ahl-us-Sunnah Regarding the Scholar Who Makes a Mistake: He is Excused, and is not Called a Person of Bid'ah, Nor is He Ostracized

After the Messenger of Allah (ρ), no one is free from mistakes. Therefore, no scholar is free from mistakes. And if a scholar should make a mistake then he should not be scrutinized for it, nor should the mistake be taken as a pretext to disgrace the shaykh or warn against him. Rather, the rare times that the shaykh was wrong about something are pardoned due to the many, many times that the shaykh was right. And if the scholar was from the scholars of the past, then we should benefit from his knowledge while being careful not to follow him in his mistakes. And we should supplicate Allah on his behalf and ask Allah to have mercy upon him. However, if the scholar *or the student of knowledge* is still alive, then his mistake should be corrected *by utilizing kindness and gentleness*, and with a strong desire to see him freed from the mistake and return to what is correct.

Some of the scholars of the past made mistakes in matters related to aqeedah, but despite those mistakes, the scholars and students of knowledge are unable to dispense of their knowledge. Rather, their books are some of the most important references used by those who are busy seeking knowledge, such as the books of Imam Al-Bayhaqee, and Imam An-Nawawee, and Al-Haafidh ibn Hajar Al-'Asqalaani.

Imam Al-Bayhaqee

As for Al-Imam Ahmed ibn Husayn, Abu Bakr Al-Bayhaqee, Imam Adh-Dhahabee said: "He is Al-Haafidh, Al-'Allaamah, Ath-Thabt, Al-Faqeeh, Shaykh-ul-Islam."

Imam Adh-Dhahabee also said: "He was blessed in his knowledge and he wrote many beneficial books."

Imam Adh-Dhahabee also said: "(After traveling in pursuit of knowledge) he remained in his village in order to compile and author books. (One of which) was a ten-volume book entitled *As-Sunan Al-Kubraa*[1]. No one else wrote a book similar to it..." Then he mentioned many other books authored by Imam Al-Bayhaqee.

Next, Imam Adh-Dhahabee quoted Al-Haafidh 'Abd-ul-Ghaafir ibn Ismaa'eel: "He wrote almost one thousand volumes which were unlike that of anything previously written by anyone. He combined in his writings between knowledge of hadeeth, fiqh, defects of hadeeth, and reconciliation between two apparently contradictory hadeeth."

Imam Adh-Dhahabee also said: "The writings of Imam Al-Bayhaqee were great and contain many benefits. It is rare that anyone wrote as well as Al-Imam Abu Bakr. Every scholar should take careful interest in his books, especially *As-Sunan Al-Kubraa.* "[2]

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[1] *As-Sunan Al-Kubraa* has been published in ten large volumes.
[2] *Sayr-ul-A'laam An-Nubalaa* (Vol. 18, pg. 173).

Imam An-Nawawee

As for Al-Imam Yahya ibn Sharaf An-Nawawee, Imam Adh-Dhahabee said in his book entitled *Tadhkirat-ul-Huffaadh*: “Al-Imam, Al-Haafidh, Al-Awhad, Al-Qudwah, Shaykh-ul-Islam, ‘Alam-ul-Awliyaa…was the author of many beneficial books.” Imam Adh-Dhahabee also said: “Despite striving very hard to examine the desires and tendencies of the soul, and to purify himself of all faults and defects, and to be pious and God fearing, he still managed to be a strong memorizer of hadeeth, and very knowledgeable about the sciences of hadeeth, and their narrators, (enabling him to differentiate between) the authentic and unauthentic, and one of the leading scholars of the (Shaafi’ee) madhhab.”[1]

Ibn Katheer said in his book entitled *Al-Bidaayah wan-Nihaayah*: “(After the pursuit of knowledge) he concentrated on writing and he authored many books, some of which he completed and some of which he did not. He was able to complete his explanation of Saheeh Muslim, and write *Ar-Rowdah*, and *Al-Minhaj*, and *Ar-Riyaadh*, and *Al-Adhkaar*, and *At-Tibyaan*, and *Tahreer-ut-Tanbeeh wa Tas’heehihi*, and *Tah’dheeb-ul-Asmaa wal-Lughaat*, and *Tabaqaat-ul-Fuqahaa*, as well as others. One of the books that he did not complete was *Al-Majmoo’ Sharh-ul-Muhadhdhab.* He completed up to the Book of Riba, and had he finished the book in its entirety there would have been no other book like it. The book was innovative, well written, and very beneficial. He was critical at the appropriate times, and he clarified the fiqh opinions of the (Shaafi’ee) madhhab as well as others. Likewise, he narrated hadeeth with the appropriate attention (to their authenticity), grammar, and definition of strange words, as well as other things that are not found except in this book…I do not know of any fiqh book that is better than this one, even though many things needed to be added to it.”[2]

Despite having been such a great and prolific writer he did not live for very long. He was born in the year 631H and died 676H, only living to be 45.

Al-Haafidh ibn Hajar Al-‘Asqalaani

As for Al-Haafidh Ahmed ibn ‘Alee ibn Hajar Al-‘Asqalaani, he is well known for his many books, the most important of which is *Fat-hul-Baaree* – the explanation of Saheeh Al-Bukhaari- which is an extremely important reference book for the scholars. Other important books authored by him include: *Al-Isaabah*, and *Tah’dheeb-ut-Tah’dheeb*, and *Taqreeb-ut-Tah’dheeb*, and *Lisaan-ul-Meezaan*, and *Ta’jeel-ul-Manfa’ah*, and *Buloogh-ul-Maraam*, as well as others.

Shaykh Muhammad Naasir-ud-Deen Al-Albaani

From the scholars of our time is As-Shaykh, Al-‘Allaamah, Al-Muhaddith Muhammad Naasir-ud-Deen Al-Albaani. **I do not know of anyone like him in our time who had such a painstaking and meticulous (interest and service to) hadeeth. Nor do I know of anyone else who had such a vast knowledge of hadeeth.** However, he was not free from some (opinions in matters of fiqh) that are considered by many to be mistakes. Such as:

1. His keen interest in the issue of hijaab, and his opinion that it is not waajib for the woman to cover her face rather it is only mustahabb for her to do so. Even if what

[1] *Tadhkirat-ul-Huffaadh* (Vol. 4, page 259).
[2] *Al-Bidaayah wan-Nihaayah* (Vol. 17, page 540).

he said were true, then it would be a truth better concealed because some women would use it as a pretext to uncover themselves.

2. Likewise, the Shaykh's opinion that is mentioned in *Sifatu Salaat An-Nabiyy* (ρ): "Placing the hands upon the chest after ruku' is a bid'ah and a going astray." However this is a *mas-alah ikhtilaafiyyah* (i.e. there is difference of opinion amongst the scholars about this issue and taking the other opinion doesn't constitute a bid'ah and a going astray).
3. Also, what the Shaykh mentioned in *Silsilat-ul-Ahadeeth Ad-Da'eefah* that *not* cutting off from your beard what exceeds the length of your fist is a *bid'ah idaafiyyah* (i.e. something that has a basis in the Sunnah but is distorted in such a way that it became a bid'ah).
4. Also, the Shaykh said that it is haraam for women to wear gold if the item of jewelry forms a complete circle (i.e. such as a ring or a bangle).

Despite the fact that I disagree with the Shaykh's opinions in these issues, I cannot do without his books and the benefits that they contain, nor can anyone else (i.e. from the students of knowledge or the scholars).[1] Imam Maalik made a wonderful statement when he said: "Everyone's opinion's may be accepted or rejected, except the (the statements of) the one buried over there." – and then he pointed to the grave of the Prophet (ρ).

I will now mention the statements of some of the scholars that both confirm and clarify the fact that the mistakes of a scholar are pardoned due to the many, many times that the shaykh was right.

Sa'eed ibn-ul-Musayyib (died 93H)

Sa'eed ibn-ul-Musayyib: "There is no scholar, or nobleman, or respected person except that they have some fault. However, anyone whose virtues outnumber his faults, then his faults are swept away by his virtues. Likewise, anyone whose faults outnumber his virtues, then his virtues are swept away by his faults. Someone else said: 'No scholar is free from mistakes. If he makes a few mistakes and is right most of the time, then he is a scholar. But he who is seldom correct and makes mistakes most of the time, then he is ignorant.'"[2]

'Abd-Allah ibn-ul-Mubaarak (died 181H)

'Abd-Allah ibn-ul-Mubaarak said: "If the good deeds of a man are greater than his bad deeds, then his bad deeds are not remembered. But if his bad deeds are greater than his good deeds, then his good deeds are not remembered."[3]

Al-Imam Ahmed (died 241H)

Al-Imam Ahmed said: "There is no one like Is'haaq (ibn Raahawayhi) from Khurasaan, *even if he differed with us on some things. People will always differ with one another*."[4]

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[1] Let this statement, as well as the many, many other statements made by the distinguished author serve as proof that Shaykh 'Abd-ul-Muhsin (حفظه ا) is **not** making *ta'n* (speaking badly about) Shaykh Al-Albaani (ره ا).

[2] *Jaami'u Bayaan-il-'Ilm wa Fadlihi* (Vol. 2, page 48).

[3] *Sayr-ul-A'laam An-Nubalaa* (Vol. 8, pg. 352).

[4] *Sayr-ul-A'laam An-Nubalaa* (Vol. 11, pg. 371).

Abu Haatim ibn Hibbaan (died 354H)

Abu Haatim ibn Hibbaan said: “Abd-ul-Malik (ibn Abee Sulayman) was one of the best people in Koofah (Iraq) and he was one of their strong memorizers (haafidh). However, those who memorize hadeeth and narrate them from memory usually make *some* mistakes. And it is not right (fair or just) to stop taking the hadeeth of a trustworthy shaykh whose good character has been affirmed simply because he made *some* mistakes in his narrations. If we were to do that then we would have left the hadeeth of Az-Zuhree, and Ibn Juraij, and Ath-Thowry, and Shu’bah because they were all strong memorizers (huffaadh) and they all narrated hadeeth from memory. However, they were not perfect to the point that they never made mistakes. Rather, it is better and safer in a situation like this to accept the narration of someone trustworthy and to leave (only) that which has been *confirmed* as a mistake. As long as he doesn’t make so many mistakes that they outnumber the times when he was correct. If that were the case then his hadeeth should be left.”[1]

Shaykh-ul-Islam ibn Taymiyyah (died 728H)

Shaykh-ul-Islam ibn Taymiyyah said: "One should also know that the groups that associate themselves with and follow the opinions of certain leaders and (what they say about) principles of the Deen, are of various levels (or types). Some of them have contradicted the Sunnah as regards (very important and) major principles of the Deen. Whereas others have only contradicted the Sunnah as regards (less important and) more subtle principles of the Deen."

"And whoever (from these groups) has refuted another group that was further away from the Sunnah, then he is praised for refuting falsehood, and for what he said that was from the truth. *However he may have gone overboard in his refutation by arguing against something that was true and saying something that was false.* Perhaps refuting a major bid’ah with another bid’ah that is lesser, and refuting falsehood with another untruth that is lesser in magnitude. This is the state of the majority of Ahl-ul-Kalaam who are associated with the Sunnah and the Jamaa’ah. However, if they did *not* make their bid’ah an opinion that they used in order to break up the unity of the Muslims - allying themselves (with those who agree with them) and opposing as enemies (those who do not) - then (their erroneous refutation) was a type of mistake that Allah, Glorified is He the Most High, will forgive the Believers for."

"Many of the early Muslims and their scholars fell into something similar to this (when) some of them had opinions that were *derived from ijtihaad*, which contradicted something that is firmly established in the Qur'aan and Sunnah. *However, (the early Muslims and their scholars) differed from those who ally themselves with anyone who agrees with them* ***in matters of opinion and ijtihaad****, while opposing as enemies anyone who does not, and thereby breaking up the unity of the Muslims. And (they also differed from those who) render as disbelievers and sinners those who do not agree with them, while not doing the same to those who agree with them. (And they differed from those who) make it permissible to fight against those who did not agree with them, while not doing the same to those who agree with them.* ***Those (who do that) are from the people of division and conflict****.*"[2]

Shaykh-ul-Islam ibn Taymiyyah also said: “Many of the scholars of the early Muslims, and those who came after them, who were Mujtahideen (i.e. capable of deducing legal rulings from the texts of the Qur'aan and the Sunnah after thorough research) said and

[1] *Kitaab-uth-Thiqaat* (Vol. 7, page 97-98).
[2] *Majmoo’ Fataawa* (Vol. 3, page 348-349).

did things that were a bid'ah! **However they did not know that it was a bid'ah** (for a number of reasons such as):

1. Unauthentic ahadeeth that they thought were authentic.
2. Or because they understood something from a verse from the Qur'aan that was not the intended meaning of the verse.
3. Or because of an opinion that they held about a certain issue, and the texts (from the Sunnah) about this issue had not reached him.

However, if someone fears his Lord as much as he can, then this verse applies to him:

(رَبَّنَا لا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا)

(**Our Lord! Punish us not if we forget or fall into error.**)
[Surah Al-Baqarah: 286].

And in (an authentic hadeeth narrated by Imam Muslim in his) Saheeh: Allah said: **'I have done so.'** [1] "[2]

Al-Imam Adh-Dhahabee (died 748H)

Al-Imam Adh-Dhahabee said: "If the major scholar is right most of the time, and his meticulous concern for the truth, and the vastness of his knowledge, and his intelligence are all well known; as is his righteousness and piety, and his adherence (to the Sunnah), *then his mistakes are forgiven*. And we do not say that he is astray and throw him away, forgetting all of the good that he has done! That's right! However, (at the same time) we do not follow him in his bid'ah or his mistake, and we hope that he will repent."[3]

Al-Imam Adh-Dhahabee also said: "If we rendered the scholars as people of bid'ah and ostracized them every time they made a mistake while deducing a legal ruling about

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[1] The hadeeth in its entirety reads:

عَن ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ (وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ) قَالَ دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ فَقَالَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قُولُوا سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا قَالَ فَأَلْقَى اللَّهُ الإِيمَانَ فِي قُلُوبِهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى (لا يُكَلِّفُ اللَّهُ نَفْسًا إِلا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا) قَالَ قَدْ فَعَلْتُ (رَبَّنَا وَلا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا) قَالَ قَدْ فَعَلْتُ (وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلانَا) قَالَ قَدْ فَعَلْتُ.

Ibn 'Abbas said: "When this verse was revealed: (**Whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.**) [Surah Al-Baqarah: 284] there entered into their hearts something that had never entered into them before. The Messenger of Allah (ρ) (observed this and) said: **'Say: We have heard and obeyed and submitted ourselves.'** He (the narrator of the hadeeth) said: 'Allah put faith in their hearts and then revealed the verse: (**Allah does not burden a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that evil which he has earned. "Our Lord! Punish us not if we forget or fall into error."**) [Surah Al-Baqarah: 286]. He (Allah) said: **'I have done so.'** (**Our Lord! Lay not on us a burden like that which You did lay on on those before us (Jews and Christians).**) He (Allah) said: **'I have done so.'** (**Pardon us and grant us Forgiveness. Have mercy on us. You are our M*aula* (Patron, Supporter and Protector)**) He (Allah) said: **'I have done so.'**" [Saheeh Muslim (Eng. Trans. Vol. 1, Pg. 74)].

[2] *Majmoo' Fataawa* (Vol. 19, page 191-192).

[3] *Sayr-ul-A'laam An-Nubalaa* (Vol. 5, pg. 271).

some issue after thorough research (i.e. every time they made ijtihaad), then the likes of Ibn Nasr and Ibn Mandah would not have been safe from us, nor would any scholar - even those greater than them. It is Allah Who guides His creation to the truth, and He is the Most Merciful of those who show mercy. And we seek refuge with Allah from (following our) desires and from being harsh hearted and rude."[1]

Al-Imam Adh-Dhahabee also said: "If every (scholar) who made a mistake while deducing a legal ruling after thorough research (ijtihaad) were to be destroyed by us (making all of his efforts in vain) and rendered from the people of bid'ah – despite the soundness of his faith, and his intention to follow the truth, then only a few of the scholars would have been safe from us. May Allah have Mercy upon them all, with His Benevolence and Generosity."[2]

Al-Imam Adh-Dhahabee also said: "We love the Sunnah and the people of the Sunnah. And we love the scholar because of his adherence (to the Sunnah) and because of his virtues and praiseworthy characteristics. However, we do not love any bid'ah that he came with as a result of an erroneous interpretation (of a text from the Qur'aan or the Sunnah). And the most important thing to take into account is the great number of (his) good deeds."[3]

Al-Imam Ibn-ul-Qayyim (died 751H)

Al-Imam Ibn-ul-Qayyim said: "(It is important to) know the virtues of the scholars of Islam and their various levels and abilities and the rights due to them. (It is also important to know) that their knowledge and their virtues and their sincerity to Allah and His Messenger does not obligate us to accept everything that they say, or to accept mistakes in their fataawa about issues that the texts (from the Qur'aan and Sunnah) about the issue had not reached them, so they said what they thought was correct based on what they knew, however the truth was something different. **(If that happened)** ***it is not obligatory to throw away everything that they have ever said*****, nor is it obligatory to defame them or diminish them.** There are two unjust extremes (i.e. accepting everything that the shaykh says or rejecting everything that he has ever said because of a mistake) and the correct path is between them. We do not shun (him because of his mistake) nor do we regard him as infallible...Whoever has some knowledge of religion and worldly affairs knows with certainty that an honorable and respected man (i.e. a scholar who is a mujtahid or capable of deducing legal rulings from the texts of the Qur'aan and the Sunnah after thorough research) who has done good things for Islam is likely to have made some mistakes. However, these mistakes are not only excused for him but he is actually rewarded for his (ijtihaad) thorough research! Therefore it is not permissible to scrutinize him for this, nor is it permissible to destroy the respect and high position that he had in the hearts of the people."[4]

Ibn Rajab Al-Hanbali (died 795H)

Ibn Rajab Al-Hanbali said: "Allah has refused to make any book perfect except His Book (i.e. the Qur'aan)! And the just and righteous man is the one who pardons the few mistakes that someone may make due to the many, many times that the he was right."[5]

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[1] *Sayr-ul-A'laam An-Nubalaa* (Vol. 14, pg. 39-40).
[2] *Sayr-ul-A'laam An-Nubalaa* (Vol. 14, pg. 376).
[3] *Sayr-ul-A'laam An-Nubalaa* (Vol. 20, pg. 46).
[4] *I'laam-ul-Muwaqqi'een* (Vol. 3, pg. 295).
[5] *Al-Qawaaid* (Page 3).

The Solution to the Current Fitnah of (Tajreeh) Defaming People and (Hajr) Ostracizing Them That is Coming From Some of the People of Ahl-us-Sunnah of Our Time

Some of the people of Ahl-us-Sunnah of our time have busied themselves with defaming each other (Tajreeh or as is more commonly referred to in the west, Jarh wa Ta'deel) and warning against one another (Tahdheer). As a result, division, conflict and cutting off of relations has occurred between them, despite the fact that they should be – no it is a must for them to be - loving, merciful and compassionate with one another; unified against the people of bid'ah who oppose Ahl-us-Sunnah wal-Jamaa'ah. **There are two reasons for this problem:**

1. **There are *some* from amongst the people of Ahl-us-Sunnah who are preoccupied with searching for and following the mistakes of others, either in their audio tapes or in their books and writings. Then they warn against anyone who they found to have certain mistakes.** Some of the mistakes that they defame a person for and warn against him for include:

- Giving speeches or lessons for a da'wah organization, or participating in conferences (organized by that da'wah organization). Despite the fact that both Shaykh Abd-ul-'Azeez ibn Baaz and Shaykh Muhammad ibn 'Uthaimeen (رحمهما الله) gave lectures by telephone to these organizations. Likewise, the organization may be criticized for doing something that they obtained permission to do in a fatwa given by both of those well respected scholars. However, it is more appropriate to blame a person for his own opinion than to blame him for someone else's. Especially if it was an opinion given in a fatwa by one of the major scholars. Furthermore, some of the Companions of the Prophet (ρ) said after what happened the day of the Treaty of Al-Hudaybiyyah: "O people! *Blame your personal opinions in your religion!*"[1]

[1] Here the distinguished author is referring to a hadeeth narrated by Imam Al-Bukhaari upon the authority of Al-A'mash who asked Abu Waa-il:

حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ حَدَّثَنِي أَبُو وَائِلٍ قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ اتَّهِمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ بَلَى فَقَالَ أَلَيْسَ قَتْلَانَا فِي الْجَنَّةِ وَقَتْلاهُمْ فِي النَّارِ قَالَ بَلَى قَالَ فَعَلَامَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ

- Also from those who have been defamed are those who are of great benefit (to the Muslims) through their lectures, or their books, or their sermons. *However, he has been warned against because his opinion about someone or some da'wah organization is unknown*[1]. Even some of the religious people in a few Arab countries have been defamed and warned against, whose tremendous efforts in teaching the Sunnah, and spreading it, and calling to it, benefit everyone. And there can be no doubt that warning against people like them simply cuts off the path between the students of knowledge and those (scholars) who they might benefit from their knowledge and their good character.

رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا فَنَزَلَتْ سُورَةُ الْفَتْحِ فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخِرِهَا فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَوَفَتْحٌ هُوَ قَالَ نَعَمْ.

"Did you take part in the Battle of Siffeen (i.e. the battle that took place between 'Ali's followers and Mu'aawiya's followers at the river of Euphrates in Iraq)? He said: 'Yes. And I heard Sahl ibn Hunaif say (when he was blamed for lack of zeal for fighting): '*You had better blame your wrong opinions!* I wish that you had seen me on the Day of Abu Jandal (i.e. the Day of the Treaty of Hudaybiyyah. Abu Jandal embraced Islam at the time when the Muslims had concluded a treaty with the pagans of Makkah by virtue of which the Prophet (ρ) had to return Abu Jandal to them despite his conversion.). If I had had the courage to disobey the Prophet's orders I would have done so….' " [Saheeh Al-Bukhaari (Eng. Trans. Vol. 4, Pg. 271).]

And in another narration upon the authority of Abu Waa-il who said:

حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ حَدَّثَنِي أَبُو وَائِلٍ قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ اتَّهِمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالًا لَقَاتَلْنَا فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ بَلَى فَقَالَ أَلَيْسَ قَتْلَانَا فِي الْجَنَّةِ وَقَتْلَاهُمْ فِي النَّارِ قَالَ بَلَى قَالَ فَعَلَامَ نُعْطِي الدَّنِيَّةَ فِي دِينِنَا أَنَرْجِعُ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا فَنَزَلَتْ سُورَةُ الْفَتْحِ فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخِرِهَا فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَوَفَتْحٌ هُوَ قَالَ نَعَمْ.

"We were at Siffeen and Sehl ibn Hunaif got up and said: '*O people! Blame yourselves!* We were vwith the Prophet (ρ) on the Day of Hudaybiyyah, and if we had been called we would have fought. 'Umar ibn Al-Khattaab came and said: 'O Messenger of Allah! Are we not upon the truth and they upon falsehood?' The Messenger of Allah (ρ) said: **'Yes.'** 'Umar said: 'Are not those who are killed from amongst us in Paradise and theirs in Hell?' He (the Messenger of Allah (ρ) said: **'Yes.'** 'Umar said: 'Then why should we accept hard terms in matters concerning our religion? Shall we go back (to Medina) before Allah judges between us and them?' The Messenger of Allah (ρ) said: **'O Ibn Al-Khataab! I am the Messenger of Allah and Allah will never neglect or destroy me!'** Then 'Umar went to Abu Bakr and told him what the Prophet (ρ) had said. On that Abu Bakr said (to 'Umar): 'He is the Messenger of Allah and Allah will never neglect or destroy him!' Then Surah Al-Fath (i.e. Victory) was revealed and the Messenger of Allah (ρ) recited it all the way to the end in front of 'Umar. On that 'Umar asked: 'O Messenger of Allah! Was it (i.e. the Treaty of Hudaybiyyah) a victory?' The Messenger of Allah (ρ) said: **'Yes.'** " [Saheeh Al-Bukhaari (Eng. Trans. Vol. 4, Pg. 271-272).]

It should be noted that Al-Haafidh ibn Hajar Al-'Asqalaani explained that Sahl ibn Hunaif said: '*You had better blame your wrong opinions!*' to those present at Siffeen when it became apparent that the Companions were reluctant to agree to settle their dispute through arbitration. So he reminded them of what took place on the Day of Hudaybiyyah and how most of the people did not want the peace treaty even though, in the end it turned out to be something very good, and it became clear that the opinion of the Prophet (ρ) was correct. [*Fat-hul-Baaree (Vol. 7, 325).*]

[1] This is frighteningly similar to those who go around saying 'So and so is unclear' because he has not 'clarified his position' on such and such person or such and such issue.

2. **There are *some* from amongst the people of Ahl-us-Sunnah who, if they see a mistake from anybody from Ahl-us-Sunnah, they write a refutation against him. Then the one who was refuted writes a refutation of the refutation. Then both of them busy themselves reading everything that the other has written recently or in the past, and listening to all of the audio tapes of the other hoping to find a mistake and catch him in it**. Some of these mistakes may have simply been a slip of the tongue, the likes of which he or someone else could (easily) have made. Then each one of them strives to get as many supporters as he can to also stand against the other. Then each group of supporters raises their voices with the statements of anyone who supports them and criticizes the other party. **They also try to force everyone they meet to *'take a position against'* those who do not support him. And if he does not (take a position against the other) then he is said to be a person of bid'ah based solely on the fact that they have pronounced the other (person or) group as people of bid'ah. Then they ostracize (the one who did not take 'the proper position').**[1] The actions of two groups such as these are some of the most serious causes of the fitnah and one of the most serious reasons why it has spread so far and wide. **The matter becomes even worse when each of the two parties spread their criticisms of the other party on the Internet! At that point, the youth of Ahl-us-Sunnah from various countries and even various continents, busy themselves keeping up to date with what has been published on the website from *qeela wa qaala* (talking about what this one said and what that one said) which is an activity that does not bring about any good, and only brings about harm and disunity.**[2] In fact, these activities cause them to resemble those who watch the news bulletins in order to find out what is the best news to publish. They also resemble sports enthusiasts who cheer for one team or another, and get into arguments and quarrels as a result!

The way to end this fitnah is as follows:

<u>**Firstly:**</u> **Regarding (the problems) related to (Tajreeh) defaming one another and (Tahdheer) warning against one another,** the following points should be observed:

1. **Anyone who has busied himself with defaming the scholars and the students of knowledge and warning against them *should fear Allah*. And instead, he should busy himself with looking for *his own faults* so that he might get rid of them instead of busying himself with the faults of others. And he should endeavor to keep his good deeds from being given to those he has distressed by defaming them and maligning their character. After all, he will be in more need of his good deeds than anyone else on the Day when neither wealth nor sons will avail, except him who brings to Allah a clean heart.**[3]
2. Instead of busying himself with defaming others and warning against them, he should busy himself striving hard to obtaining beneficial knowledge that will benefit him as well as others. One of the best things that a person can do –if he is able – is to busy

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[1] This is frighteningly similar to those who confront others with the question 'whats your position (mawqif) on so and so?' Al-Hamdu lillaah, the shaykh will explain the error of this type of behavior in the coming pages in shaa Allahu ta'aala.
[2] And Allah disapproves for you (qeela wa qaala) talking about what was said and what somebody said. Refer once again to the hadeeth on page 10 please.
[3] Refer to Surah Ash-Shu'ara: 88-89.

himself with knowledge; learning it, and teaching it, and calling to it, and writing about it, **so that he might be from (أهل البناء)** ***the people who build things up.*** **And he should not busy himself with defaming the scholars and the students of knowledge from Ahl-us-Sunnah, cutting off the pathway to benefiting from them, and thereby becoming one of (أهل الهدم)** ***the people who tear things down!*** The person who busies himself with defaming others in this way does not leave behind any beneficial knowledge when he dies. And when he dies, the people do not lose a knowledgeable person that was of benefit to them, rather as a result of his death they simply become safe from his evil!

3. **The students from Ahl-us-Sunnah** ***in every place*** **should turn themselves away (from this fitnah) and busy themselves with knowledge;** reading beneficial books, and listening to the audio tapes of the scholars of Ahl-us-Sunnah, like Shaykh ibn Baaz and Shaykh ibn 'Uthaymeen, instead of busying themselves calling such and such person or such and such person in order to ask: "What is your opinion about such and such person or such and such person." or "What is your opinion about the statement of such and such person or such and such person."
4. **When the students of knowledge want to ask about the (حال) condition of other (students of knowledge or scholars), then they should refer their question to the headquarters of The Permanent Committee for Islamic Research and Fataawa in Riyadh in order to ask about them.** After all, are these the people who are returned to for fataawa and knowledge or not? And whoever has any information about the (حال) condition of specific people, then it is possible for him to write a letter to the headquarters of The Permanent Committee for Islamic Research and Fataawa, explaining to them what he knows about them so that they might look into it. That way, *if* there is any (Tajreeh) or (Tahdheer) warning against someone, then it comes from those who are returned to and depended upon for fataawa, and from those who knowledge is taken from. And there can be no doubt that the proper place to turn to for fataawa in these matters is the same place that should be returned to in order to find out from whom fataawa should be sought. And from whom should we seek knowledge? **Furthermore,** ***no one*** **should try to establish himself as the one who is returned to for these important matters! Because, from the good Islam of a person is his leaving off that which does not concern him!**[1]

<u>**Secondly:**</u> **Regarding (the problems) related to the writing of refutations against those who have made a mistake,** the following points should be observed:

1. A refutation should only be made for *clear mistakes* and then the refutation should be made *utilizing kindness and gentleness*, and with a strong desire for the person to be free of the mistake. The refutations made by Shaykh ibn Baaz (rahimahullaah) should be referred to in order to learn the proper way of making a refutation.

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[1] Here the distinguished author is referring to a hadeeth narrated upon the authority of Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلامِ الْمَرْءِ تَرْكُهُ مَا لا يَعْنِيهِ.

"From the good Islam of a person is his leaving off that which does not concern him."
[Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 2, page 530-531, # 2317 & 2318).]

2. However, if the mistake is not a clear one, or it is a mistake that the one making the refutation may have fallen into himself, then it is best to refer the matter to the headquarters of The Permanent Committee for Islamic Research and Fataawa for decision. **However, if the mistake was a clear one, then it is upon the one who has been refuted to leave the mistake because returning to the haqq (truth) is better than continuing upon falsehood.**
3. If someone has already made a refutation on somebody else, then he has already done what was obligatory for him to do, and he should not busy himself following up on the one he has refuted. Instead, he should busy himself with (seeking) knowledge that will be of great benefit to himself as well as others. That was the way of Shaykh ibn Baaz (رحمه الله).
4. **It is not permissible (لا يجوز) to test any student of knowledge, or any one else for that matter, by questioning him about his (mawqif) position on such and such person who has been refuted, or about his (mawqif) position on the person who made the refutation. And if he agrees (with your opinion) then he is safe, but if he disagrees then he is called a person of bid'ah and then ostracized.** ***Likewise, it is not for anyone to attribute this kind of chaos and confusion (in the method of) of defaming people and ostracizing them to the people of Ahl-us-Sunnah. Nor should anyone who does not follow this path of chaos be described as being one who is not firm on the Salafy Manhaj.*** The type of (*hajr*) or ostracization that is beneficial in the opinion of Ahl-us-Sunnah is the kind that really benefits the one who is ostracized. Such as a father (punishing) his son by not speaking to him, or a teacher (punishing) his student. Likewise, the (hajr) should come from someone who has a position of status and authority because this type of hajr is beneficial for the one who is being ostracized. However, if the hajr is practiced by some students of knowledge against others – especially if it was being done over something that is not permissible to ostracize someone over – then this doesn't benefit the one being ostracized at all. Instead, it simply brings about quarrels and the cutting off of relations.

   Shaykh-ul-Islam ibn Taymiyyah said, while mentioning Yazeed ibn Mu'aawiyah: "The correct position (regarding Yazeed ibn Mu'aawiyah) is the position of the scholars. He is not singled out for any special kind of love, nor should he be cursed. Likewise, if he was a faasiq (sinner) or dhaalim (an oppressor), then Allah forgives sinners and oppressors, especially if they have done many great deeds of goodness. Imam Al-Bukhaari narrated a hadeeth in his Saheeh on the authority of Ibn 'Umar (τ) who said that the Prophet (ρ) said:

أول جيش يغزو القسطنطينية مغفور له

"The first army to invade Constantinople will be forgiven their sins."[1]

[1] I was unable to find any hadeeth with this wording , however, I did find a hadeeth narrated upon the authority of Umm Haraam who said that she heard the Prophet (ρ) say:

قَالَ عُمَيْرٌ فَحَدَّثَتْنَا أُمُّ حَرَامٍ أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يَقُولُ أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أَوْجَبُوا قَالَتْ أُمُّ حَرَامٍ قُلْتُ يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ قَالَ أَنْتِ فِيهِمْ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ فَقُلْتُ أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ قَالَ لا .

And the first army to invade Constantinople was led by Yazeed ibn Mu'aawiyah! And Abu Ayyoob Al-Ansaari (τ) was present also…Therefore it is obligatory to speak as little as possible about that and to avoid mentioning Yazeed ibn Mu'aawiyah, **and to avoid testing the Muslims about (their opinion) of him because this is a bid'ah that contradicts (the way of) Ahl-us-Sunnah wal Jamaa'ah!**"[1]

Shaykh-ul-Islam ibn Taymiyyah also said: **"Also (to be avoided) is splitting up the Ummah *and testing people with criteria that Allah and His Messenger (ρ) have not commanded us to test people with.*"**[2]

Shaykh-ul-Islam ibn Taymiyyah also said: **"It is not for anyone to raise some person up, and call the Ummah to follow his path, treating all of those who follow him as allies, and all of those who do not as enemies, if that person is other than the Prophet (ρ). Likewise, it is not for anyone to raise up for (the Ummah) some opinion or quote from the words of some person, and treat all those who agree with it as allies, and all of those who do not agree with it as enemies, if those words are not from the speech of Allah, or from the speech of His Messenger, or from (الإجماع) those matters that the entire Ummah has agreed upon. *Rather, this is from the behavior of the people of bid'ah who put up some person or some opinion and divide the Ummah with it. They ally themselves to those who agree, while treating as enemies all who do not.*"** [3]

Shaykh-ul-Islam ibn Taymiyyah also said: "If a professor or a teacher orders that someone be ostracized, or discredited, or expelled etc. then this matter must be investigated. If in fact (the student) committed a sin in the eyes of the law, then he should be punished according to the seriousness of the sin he committed and no more. If however he did not commit a sin in the eyes of the law, then it is not permissible to punish him at all, simply because of the personal objectives of the teacher or anyone else for that matter. Likewise, teachers should not do anything that will divide the people up into groups and put enmity and hatred between them. Rather they should be as brothers cooperating with each other in righteousness and *taqwaa*. Allah the Most High says:

(وَتَعَاوَنُوا عَلَى البِرِّ وَالتَّقْوَى وَلا تَعَاوَنُوا عَلَى الإِثْمِ وَالعُدْوَانِ)

"Paradise will be granted to the first army from my nation to fight a naval battle." Umm Haraam asked: "O Messenger of Allah! Will I be amongst them?" He (ρ) replied: **"You will be amongst them."** The Prophet (ρ) said: ***"The first army from my nation to invade Caesar's city (i.e. Contantinople) will be forgiven their sins."*** I asked: "Will I be one of them O Messenger of Allah?" He (ρ) said: **"No."** [Saheeh Al-Bukhaari (Eng. Trans. Vol. 4, Pg. 109)].

[1] *Majmoo' Fataawa* (Vol. 3, page 413-414).
[2] *Majmoo' Fataawa* (Vol. 3, page 415).
[3] *Majmoo' Fataawa* (Vol. 20, page 164).

(**Help you one another in righteousness and piety, but do not help each other in sin and transgression.**) [Surah Al-Maidah: 2]."[1]

Al-Haafidh ibn Rajab said in his explanation of the hadeeth: **"From the good Islam of a person is his leaving off that which does not concern him."**: "This hadeeth is a very important principle of good behavior. Al-Imam Abu 'Amr ibn Salaah reported that Abu Muhammad ibn Abee Zaid – the foremost scholar of Maaliki fiqh of his time – said: 'The sum of good manners and their importance can be derived from four hadeeth:

عَنْ أَبِي هُرَيْرَةَ رَضِيِ اللَّه عَنْه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الاخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

"Whoever believes in Allah and the Last Day should *speak what is good or keep quiet.*"[2]

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلامِ الْمَرْءِ تَرْكُهُ مَا لا يَعْنِيهِ

"From the good Islam of a person is his leaving off that which does not concern him."[3]

And the advice of the Prophet (ρ) for someone - which he summarized in just a few words, saying:

"لا تَغْضَبْ "

"Don't get angry."[4]

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ يُحِبُّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِه.

"The believer loves for his brother what he loves for himself."[5][6]

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[1] *Majmoo' Fataawa* (Vol. 28, page 15-16).
[2] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 321, # 482). Saheeh Muslim, (Eng. Trans. Vol. 1, pg. 32, # 75).
[3] Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 2, page 530-531, # 2317 & 2318).
[4] Saheeh Al-Bukhaari (Eng. Trans. Vol. , pg.). The hadeeth in its entirety was narrated by Abu Hurairah (ρ) who said:

عَنْ أَبِي هُرَيْرَةَ رَضِيِ اللَّه عَنْه أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ أَوْصِنِي قَالَ لا تَغْضَبْ فَرَدَّدَ مِرَارًا قَالَ لا تَغْضَبْ.

"A man said to the Prophet (ρ): 'Advise me.' He (ρ) said: **'Don't get angry.'** Then he (ρ) repeated it several times."
[5] Saheeh Al-Bukhaari (Eng. Trans. Vol. 1, pg. 19). Saheeh Muslim, (Eng. Trans. Vol. 1, pg. 31).
[6] *Jaami'-ul-'Uloomi wal-Hikam* (Vol. 1, pg. 288).

I say: "The students of knowledge are in great need of disciplining themselves with these manners which will bring goodness and benefit to them, as well as others. (**They also need to) stay far away from harshness and rudeness, the only result of which is quarreling, disunity, turning away of the hearts, and breaking up into groups.**"

5. **It is upon every sincere student of knowledge to stop following on the Internet what this group is saying about that one, and what that group is saying about this one.** Instead they should use the Internet to look at websites such as the website of Shaykh Abd-ul-'Azeez ibn Baaz (رحمه الله) in order to read his essays and fataawa that have now reached up to twenty one volumes. (They should also use the Internet to read) the fataawa written by The Permanent Committee for Islamic Research and Fataawa which have now reached up to twenty volumes. Likewise, (they should also use the Internet to look at) the website of Shaykh Muhammad ibn 'Uthaimeen (رحمه الله), and read his many books and fataawa.

And in conclusion, I advise the students of knowledge to: thank Allah the Mighty and the Majestic for the success that he gave them when He made them from amongst His students. And to make sure that they have *Ikhlaas* (sincerity) in seeking knowledge and that they work as hard as they can to obtain it. (I also advise the students of knowledge) not to waste their time and to spend it seeking knowledge, because knowledge cannot be obtained by simply wishing and lingering about while being lazy and indifferent.

Yahya ibn Abee Katheer said, in a saying narrated by Imam Muslim in his Saheeh, while narrating ahadeeth about the times for prayer: "Knowledge cannot be obtained while relaxing."

There are many texts in the Book of Allah (i.e. the Qur'aan) and in the Sunnah of His Prophet (ρ) that prove the elevated status of knowledge and the superiority of the scholars. Allah the Most High says:

(شَهِدَ اللَّهُ أَنَّهُ لا إِلَهَ إِلاَّ هُوَ وَالمَلائِكَةُ وَأُولُو العِلْمِ)

(**Allah bears witness that none has the right to be worshipped but He, and the angels, *and those having knowledge (also bear witness)*.**) [Surah Al-Imran: 18].

He also says:

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ والَّذِينَ لاَ يَعْلَمُونَ)

(**Say: "Are those who know equal to those who know not?"**)
[Surah Az-Zumar: 9].

He also says:

(يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُم وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ)

(**Allah will raise in degree those of you who believe, *and those who have been granted knowledge…***) [Surah Al-Mujaadilah: 11].

He also says:

(وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(**Say: "My Lord! Increase me in knowledge."**)
[Surah Ta-Ha: 114].

Some of the hadeeth (that prove the elevated status of knowledge and the superiority of the scholars) include:

قَالَ حُمَيْدُ بْنُ عَبْدِالرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ.

"Whoever Allah wants good for, then he gives him understanding in religion."[1]

This hadeeth proves that one of the signs that Allah the Most High wants good for His servant is that He gives him understanding in religion. That is because if he understands his Deen he will be able to worship Allah upon knowledge, and call others (to Islam) with knowledge. He (ρ) also said:

عَنْ عُثْمَانَ رَضِي اللَّه عَنْه عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ:
خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ.

"The best among you (Muslims) are those who learn the Qur'aan and teach it."[2]

He (ρ) also said:

" إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ "

"Verily Allah raises up some people with this Book (i.e. the Qur'aan) and He puts down others with it."[3]

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[1] Saheeh Al-Bukhaari (Eng. Trans. Vol. 1, pg. 61). Saheeh Muslim, (Eng. Trans. Vol. 2, pg. 495-496).
[2] Saheeh Al-Bukhaari (Eng. Trans. Vol. 6, pg. 501-502).
[3] Saheeh Muslim, (Eng. Trans. Vol. 2, pg. 389). The hadeeth in its entirety is narrated by 'Aamir ibn Waathilah and it reads:

عَنْ عَامِرِ بْنِ وَاثِلَةَ أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ فَقَالَ مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي فَقَالَ ابْنَ أَبْزَى قَالَ وَمَنِ ابْنُ أَبْزَى قَالَ مَوْلًى مِنْ مَوَالِينَا قَالَ فَاسْتَخْلَفْتَ عَلَيْهِمْ مَوْلًى قَالَ إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ قَالَ عُمَرُ أَمَا إِنَّ نَبِيَّكُمْ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَدْ قَالَ إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ.

"Naafi' ibn 'Abd-ul-Haarith met 'Umar (ibn-ul-Khattaab τ) in 'Usfaan (a place that is approximately 80 kilometers north of Makkah on the road to Medina). 'Umar had put him in charge of the people of Makkah so ('Umar) said to him: 'Who have you left in charge of the people of the valley (i.e. Makkah)?' He (Naafi') said: 'I left Ibn Abza in charge of them.' ('Umar) said: 'Who is Ibn Abza?' (Naafi') said: 'One of our freed slaves.'

He (ρ) also said:

" نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَوَعَاهَا وَ أَدَّاها كَمَا سَمِعَها"

"Allah will bless the person (i.e. by brightening him [his face]) who hears something I have said (i.e. a hadeeth) and then he memorizes it and narrates it just as he heard it."[1] And this is a hadeeth that was widely narrated by more than twenty Companions. I mentioned all of the narrations of this hadeeth in my book entitled: *A Study of the Hadeeth: "Allah will bless the person who hears something I have said (i.e. a hadeeth) and then he memorizes it and narrates it just as he heard it."*

He (ρ) also said:

عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مَا جِئْتُ لِحَاجَةٍ قَالَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ وَإِنَّ الْمَلائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ وَالْحِيتَانُ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الأَنْبِيَاءِ وَإِنَّ الأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلا دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحَظٍّ وَافِرٍ.

"Whoever travels on a path in search of knowledge, then Allah the Mighty and the Majestic will put him on a path from the pathways to Paradise. Verily the angels lower their wings out of pleasure for the one who seeks knowledge. And the inhabitants of the heavens and the earth ask for forgiveness on behalf the scholar, even the fish in the depths of the ocean. Verily the superiority of the scholar over the devout worshipper is like the superiority of the moon over the rest of the stars on a night when it is full. Verily the scholars are the heirs of the Prophets, and the Prophets do not bequeath dinaar or dirham, rather they leave behind (only) knowledge. And he who takes it, takes an abundant portion."[2]

This hadeeth is *hasan ligairihi* (it has a good chain of narrators). It was narrated by Abu Daud and others. Refer to *Saheeh At-Targheeb wat-Tarheeb* (hadeeth # 70) and *At-Ta'leeq Alaa Musnad Al-Imam Ahmed* in order to find out which scholars narrated this hadeeth in their

('Umar) said: 'You left a freed slave in charge of them?' (Naafi') said: *'He is well versed in the Qur'aan and a scholar of inheritance law.'* ('Umar) said: 'Verily your Prophet (ρ) said: **'Verily Allah raises up some people with this Book (i.e. the Quran) and He lowers others with it.'**'

[1] Narrated by Imam Ahmed, At-Tirmidhi, Abu Daud (Eng. Trans. Vol. 3, pg. 1038), and Ibn Maajah and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 3, page 61, # 2658).

[2] Narrated by Imam Ahmed, Abu Daud (Eng. Trans. Vol. 3, pg. 1034)., At-Tirmidhi, Ibn Maajah, and Ad-Daaramee as well as others and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 3, page 71, # 2682).

collections. And Al-Haafidh ibn Rajab explained this hadeeth in a small book containing only the explanation of this hadeeth. And Imam Muslim in his Saheeh (Eng. Trans. Vol. 4, pg. 1417), narrated the first sentence of this hadeeth (i.e. Whoever travels on a path in search of knowledge, then Allah the Mighty and the Majestic will put him on a path from the pathways to Paradise.)[1]

He (ρ) also said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّه عَنْه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ:
إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلا مِنْ ثَلَاثٍ صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ.

"When a person dies, his actions come to an end except for three of them: an ongoing work of charity, *beneficial knowledge*, and a righteous child who supplicates to Allah for him (the deceased)."[2]

He (ρ) also said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ قَالَ:
مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا.

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[1] Here the author is referring to a hadeeth narrated by Abu Hurairah (τ) who said that the Messenger of Allah (ρ) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالاخرةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالاخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ.

"Whoever relieves a believer of a hardship from the hardships of this world, then Allah will relieve him of a hardship from the hardships of the Day of Resurrection. And whoever makes something easy for one who is hard pressed, then Allah would make things easy for him in this world and in the hereafter. And whoever conceals the faults of a Muslim, Allah would conceal his faults in this world and in the hereafter. Allah is helping the servant as long as the servant is helping his brother. Whoever travels on a path in search of knowledge, then Allah will make easy for him a path to Paradise. And people do not assemble in a house from the houses of Allah (i.e. a Masjid), and recite the book of Allah, and learn and teach the Qur'aan amongst themselves, except that *As-Sakeenah* (tranquility) will descend upon them, and mercy would cover them, and the angels would surround them, and Allah makes mention of them in the prescence of those near Him. And whoever was slow or deficient in his actions, then (the nobility of) his ancestry will not make up for (the slowness and deficiency in his actions)."

[2] Narrated by Imam At-Tirmidhi and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 2, page 93, # 1376).

"Whoever called (people) to right guidance, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. ***And he who called (people) to misguidance (error), he shall have upon him the sins of those who adhered to it*****, without their sins being diminished in any respect."**[1]

I also advise everyone to safeguard and structure their time doing what will be of a good benefit to themselves, because the Messenger of Allah (ρ) said:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّه عَنْهمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ
نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ.

"There are two blessings that many people lose: Good health and free time (i.e. for doing good)."[2]

This is the first hadeeth that Imam Al-Bukhaari narrated in the book of *Things That Soften the Heart.* And (Al-Imam Haafidh ibn Hajar Al-'Asqalaani) narrated in *Fat-hul-Baaree* a statement made by 'Alee ibn Abee Taalib (τ) who said: "The world has departed behind us, and the hereafter has started towards us. Each one of them has offspring. So be from the sons of the hereafter, and do not be from the sons of this worldly life. Verily today (we do) deeds without any taking of account, while tomorrow is the taking of account and (we are unable) to do any deeds."[3]

I also advise everyone to busy themselves with what concerns them instead of busying themselves with that which does not concern them, because the Prophet (ρ) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ
مِنْ حُسْنِ إِسلامِ الْمَرْءِ تَرْكُهُ مَا لا يَعْنِيهِ.

"From the good Islam of a person is his leaving off that which does not concern him."[4]

This hadeeth is narrated by Imam At-Tirmidhi with a good chain of narrators. And it is the twelfth hadeeth from An-Nawawi's *40 Hadeeth*.

I also advise everyone to be moderate and to position themselves between the two extremes of excessive (tolerance) and cruelty, and between exaggeration and neglect. The Messenger of Allah (ρ) said:

...إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ

"Beware of excessiveness in religion (i.e. extremism or exceeding the bounds). Those who came before you were destroyed by excessiveness in religion."[1]

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[1] Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1406, # 6470).
[2] Saheeh Al-Bukhaari (Eng. Trans. Vol. 8, pg. 282).
[3] *Fat-hul-Baaree* (Vol. 11, page 235).
[4] Narrated by Imam At-Tirmidhi as well as others and authenticated by Shaykh Al-Albaani in *Saheeh Sunan At-Tirmidhi* (Vol. 2, page 530-531, # 2317 & 2318).

This is an authentic hadeeth from those hadeeth that describe what happened during the Farewell Hajj of the Prophet (ρ). It was narrated by Imam An-Nasaaee as well as others. Refer to hadeeth #1283 in *Silsilat-ul-Ahadeeth As-Saheehah* by Shaykh Al-Albaani in order to find out which scholars narrated this hadeeth in their collections.

I also advise everyone to beware of oppressing others because the Prophet (ρ) said in a hadeeth qudsi (that Allah the Mighty and the Majestic said):

عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

"My worshippers! Verily I have made oppression prohibited for Myself, and I have made it prohibited for you, so do not oppress one another."[2]

I ask Allah, the Mighty and the Majestic, to give everyone success in obtaining beneficial knowledge, working in accordance with it, and calling to it with knowledge. And I ask Allah to gather everyone together upon the truth and right guidance, and to protect them from all fitnah - that which is apparent from it as well as that which is hidden. Verily He has the Power (to answer this du'a) and the Authority to do so. May peace and blessings be upon His servant and Messenger, our Prophet Muhammad, and upon his family, and upon his Companions, and upon all of those who follow them until the Day of Resurrection. Ameen.

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[1] Narrated by Imam Ahmed, An-Nasaai, and Ibn Maajah and authenticated by Shaykh Al-Albaani in *Saheeh Sunan An-Nasaaee* (Vol. 2, page 357, # 3057).
[2] Saheeh Muslim, (Eng. Trans. Vol. 4, pg. 1365, # 6246).